

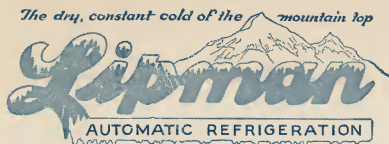
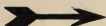
THE
Juvenile Instructor

VOL. 63

AUGUST 1928

NO. 8





A Message

to Those Who Use Refrigeration in Their Business

To the Meat Markets, Grocery, Drug Store, Florist, Dairy,
Creamery, Hospital, Hotels and Other Institutions

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Lipman units are completely automatic. The temperature is regulated by a thermostat located in the provision chamber of the refrigerator. A thermostat so located will maintain a more even and satisfactory temperature than will a control actuated by the temperature in the coil chamber. The units run themselves, and require no attention other than an occasional oiling.

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THE JUVENILE INSTRUCTOR, Vol. 63, No. 8

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CONTENTS FOR AUGUST, 1928

Zion Canyon from Raspberry Bend.....	Frontispiece
August (Poem).....	Lula Greene Richards 417
The Mystery of Zion (Illustrated).....	Elizabeth Cannon Porter 419
Brigham Young's Missionary Experiences.....	Susa Young Gates 422
True Pioneer Stories—William Jex.....	Harold H. Jensen 428
The Miracle of "Mormonism".....	Dr. Henry S. Drinker 431
L. D. S. Sunday School at Thermopolis, Wyoming.....	431
Editorial Thoughts—Sunday School Music.....	432
The Word of Wisdom.....	433
Signs of the Times.....	J. M. Sjodahl 434
Faith and Works.....	Orson F. Whitney 436

Sunday School Work.....	437
A Japanese Action Statue.....	442
L. D. S. Sunday School San Bernardino, California.....	449
Bunch Your Hits (A Poem).....	A. J. Verrill 451
Religion Classes.....	455
Monkeys Without Tails.....	Elmer A. Graff 456
A Glimpse of Long Ago.....	Leah Brown 457
"Fluff".....	Venice Farnsworth Anderson 461
The Broken Window.....	Glen Perrins 463
The Children's Budget Box.....	466
The Merry Little Grig.....	470
The Funny Bone.....	472

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August

In August time—the long, hot month
Named for Augustus Caesar—
We often find it work that pays
To turn the ice cream freezer.
If August has no holidays
To celebrate occasions,
It's pleasant just to rest awhile,
Unmoved by sport's persuasions.

If to the canyons we may hike,
That's good fun, if we like it;
If not so fortunate, then find
Some other snap and strike it.
We have no grates or stoves to tend,
Nor kindling wood to splinter.
And is not August quite as nice
As either month in winter?

Folks used to find when they slept out
Mosquitoes very spiteful;
But sleeping on the screen-porch now
Is certainly delightful.
The world progresses. We may all
Be grateful with good reason;
For wisely sought—sweet, pleasant things
Are found in every season.

—Lula Greene Richards.



ZION CANYON FROM "RASBERRY BEND"

(Miss Margaret Yard in Foreground)

"There is a sublimity about Zion, for here one looks up instead of down."

The JUVENILE INSTRUCTOR

Vol. 63

AUGUST, 1928

No. 8

The Mystery of Zion

By Elizabeth Cannon Porter

I. IN THE LAND OF RAMONA.

"Rest, Ramona, for I will watch over you that no harm shall come to you," adjured Alessandro, the Indian lover, to his sweetheart the night before they were married. Above the run-a-ways loomed the shadowy form of the "Great White Throne," the real "mountain of mystery" of Zion canyon. In its sublime presence one felt indeed that the half-caste girl was safe. "El Gobernador," as the Spaniard names it, dominates the entire canyon. From almost any angle it may be seen, brooding, inexplicable: gray in morning mist, gleaming white in the blaze of mid-day, touched with divine fire in the glory of the sunset, being absorbed into the night! Only one man has ever scaled it and he was lost for days on the mountain. More intriguing than the "Great Stone Face" of New England is this enigmatic monolith of the West.

"Ramona" was filmed in southern Utah. Its cattle roamed between the painted terraces of the Virgin, its sheep sheltered amid the quaking asps of the Sierras. The cabin where the Indian couple took refuge was located on a Utah peak. Only one would not care for our state to be the scene of the burning of the Indian village by western outlaws.

This soon after, with his tender smile, Alessandro had been telling

his wife how rich they were: "Horses in the pasture, cows in the corral, sheep upon the hillside, grain in the field, little feet upon the hearth! God has been good to us!"

After Ramona's child had died for want of the price of some of the jewelry that she had left with the Senora Moreno, and her husband had been killed for his need of a horse, Ramona lost consciousness in a fever. It was thus, among the Indians that Felipe, her foster brother and lover found her.

He finally brought back her memory by means of the dance music played on his guitar at the Hacienda. It is with this finale that the observer takes issue. The girl, stepping out to dance, exclaims: "It is all as if I had never been away!"

Just as if birth and death, love and life, could ever be wiped out!

II. WOMEN EMANCIPATORS

Helen Hunt Jackson, who is buried on Pike's Peak, Colorado, wrote the story of Ramona—and laid the scenes in the Mission country of California—as a protest against the treatment of the Indians by the early whites. She tried to do for the red-man what Harriet Beecher Stowe did for the negroes in "Uncle Tom's Cabin."

A niece of the Beecher's, Charlotte Perkins Gilman, has written much



POINT SUBLIME—NORTH RIM OF GRAND CANYON

of recent years for the emancipation of women. A feminine chronicler for another oppressed people, the Latter-day Saints driven from Illinois to seek refuge in the Rocky Mountains—has not yet arisen.

III. ZION A PLACE OF REFUGE.

Zion canyon offered succor to cliff-dwellers as the remains of their dwellings on the rock walls there show. Early Indians had a superstitious awe of the place. Latter-day Saint settlers in Southern Utah located there in 1862. These half dozen families cultivated about 60 acres of tillable land. The rock walls of the canyon were so high that they allowed but little sunlight to penetrate to the corn.

Today, in estuaries in the great stone walls of the Narrows deer give

birth to and nurture their young. They feel safe here where the mountains almost touch above the ribbon of the Mukuntuweap River.

IV. PANORAMA.

"Nature is the greatest of all dramatists. She never perpetrates an anti-climax unless man meddles with her work." Says the traveler: "The approach to Zion is no exception. * * * 'The Watchman'—a mountain on the east—guards well the approach. Having passed this guardian in safety, we laid our propitiational offerings upon the 'Alter of Sacrifice,' a slender, flat-topped pinnacle of ivory, stained red, it seemed, with the blood of martyrs. We next passed 'Bridge Mountain'—on the east—and entered into Zion proper. However, we found other rites and ceremonies to perform be-

fore entering the Sublime Presence. We passed the 'Court of the Three Patriarchs,' pausing a moment to contemplate their magnificence. Again we did homage—devout and reverent contemplation—at the 'Temple of the Sun,' whose summit catches the first glimmer of the rising sun and reflects the last glories of the same.

"We proceeded at leisure through the main court to the base of 'El Gobernador, the Great White Throne.' * * * While worshipping here the rustle of the angel's wings on 'Angel's Landing' (in front of the Throne) and the chimes of the 'Great Organ' (at its side) may be heard (in fancy) in the sighing of the wind through the trees and the gurgling and swishing of the river as it wends its way over the stones. Remember that these great forms are not mountains as we always think of mountains but colossal pinnacles of ivory, it would seem, varicolored and with naked sides. * * * In reverent mood, you may proceed to the 'Temple of Sinawava' and worship in your own untrammelled way."

V. WHEREIN LIES THE CHARM.

More somber in coloring, and lacking the fantastic figures of Bryce, the immensity of the Breaks and the tremendousness of the Grand canyon, Zion canyon has a spiritual quality all its own. In Zion one looks *up*, instead of *down*, as with the others. The ruggedness of its rocks is camouflaged with foliage—the pale green of willows, the tracery of fern, the drapery of vines, with splashes of color of wild flowers and fringes of evergreens.

Many of its formations resemble



The Sunset-Colored Crags of Zion Shade Down Into Black.

those of Northern Africa—the mystery of Moloch, the secrets of the Pyramids, the riddle of the Sphinx!

Like an old friend of whom one never grows tired, Zion's admirers go back, year after year—constant, it is, but of changing moods.

Even a frank materialist, like Henry Irving Dodge, declares that "Of all canyons, Zion is my first and only love!"

Like a lovely woman that one cannot wholly understand is Zion. It never quite tells it all. Therein lies its charm. It is an enigma. There is an evanescent quality that one cannot get hold of in Zion—*canyon of mystery!*

*"Yet Nature's charms—the hills and woods—
The sweeping vales and foaming floods—
Are free alike to all."*

—Burns.

Brigham Young's Missionary Experiences

By Susa Young Gates

IV.

British Sunday Schools Considered by Brigham Young

Following the July Conference in Manchester, Brigham recommended Parley P. Pratt to return to New York to get his wife and family. Parley was to be permanently located at Manchester, editing the *Star* and attending to other publication matters, as the rest of the Twelve were constantly traveling and preaching. While Parley was away, Brigham edited the *Star*, superintended the Hymn Book and Book of Mormon, read proof and remained in Manchester from July till October.

It was during this period that a series of questions were asked by Elder Joseph Fielding of the Editor of the *Star*, and among these questions was one which pertained to Sunday Schools. These questions and answers were published in the August number, 1840, and the 10th question read:

"Would it be well to establish Sunday School in the Church?"

How like Brigham Young is the succinct yet comprehensive answer which might apply as aptly to the Sunday Schools of today as to those contemplated in the reply given eighty-eight years ago.

"Answer: Certainly; let the elders gather the people together, old and young, every Sabbath day, in the streets, if no more convenient place offers, and teach them the first principles of the Gospel of Christ, viz.—faith, repentance, and baptism for the remission of sins, for the first lesson; eating and drinking at the table of the Lord, laying on of hands for the reception of the Holy Ghost, the resurrection of the dead, and eternal judgment for the second lesson; and for the third lesson, let parents teach their children obedience, and train them in the way they should go; and finally, let the elders, brothers and sisters, with one accord, teach their friends and neighbors,

and all within their reach, those principles which will make them virtuous and wise unto salvation, and practice what they preach on the Sabbath and six other days in each week, even unto the end. And they will find it a very profitable school and receive a glorious reward for their labors." (Vol. I, pp. 95, 96.)

Takes Full Charge of Editing the "*Star*," the Hymn Book and Other Publications

"July 12—I preached in Carpenter's Hall in the morning, and brother Woodruff in the evening. We confirmed four. Soon after our conference brother P. P. Pratt started for America to bring his family to England, and I took charge of the *Millennial Star*, and edited the same, assisted by Brother W. Richards. I was much confined to the office for several months, proof-reading the Hymn Book, conducting and issuing the *Millennial Star*, Hymn Book and Book of Mormon, giving counsel to the elders throughout the European Mission, preaching, baptizing and confirming."

Sends Second Company of Emigrants to Zion

"September 5—I went from Manchester to Liverpool, accompanied by Brother W. Richards, and in the evening organized a company of Saints to sail for the land of Zion. Elder Theodore Turley was appointed to preside, with six counselors. 8—The "*North America*" sailed with 200 souls. Brother Richards and I accompanied the Saints about fifteen or twenty miles; left them in good spirits and returned to Manchester on the 10th."

"Brother John Benbow, who had furnished two hundred and fifty pounds sterling towards printing the Hymn Book and Book of Mormon, relinquished all claim to said money, except such assistance as his friends, who might wish to emigrate to America the next season, might need, leaving the remainder at the disposal of Willard Richards, Wilford Woodruff and myself, who borrowed said moneys for the benefit of the Church of Jesus Christ of Latter-day Saints forever: also the avails of the Gadfield Elm Chapel, when sold, which money we paid out in emigrating brethren to Nauvoo."

God bless the memory of John Benbow!

"Manchester, October 6—I attended a general conference held in the Carpenter's Hall. Elders H. C. Kimball, O. Pratt, W. Richards, W. Woodruff and George A. Smith, were present. Elder O. Pratt was chosen to preside, and Elder George Walker, clerk. There were represented 3,626 members, 81 Elders, 222 Priests, 74 Teachers and 26 Deacons, showing an increase for the last three months of 1,113 members, 25 Elders, 96 Priests, 15 Teachers and 13 Deacons. A call being made for volunteers to labor in the ministry, 10 High Priests, 13 Elders and 19 Priests gave in their names. A fund was established by the voluntary contributions of the Saints for the support and clothing of laborers in the vineyard, whose circumstances might require it."

This was an increase of over 2,000 converts in the six months work of the Apostles in England.

"7—I sat in council with the Twelve and several other officers. In the evening attended a discussion between Elder Alfred Cordon and Mr. John Berry, who attempted to prove the Book of Mormon false, and baptism by immersion not essential to salvation. Elder Cordon replied, proving the Book of Mormon true, and baptism by immersion a Gospel ordinance and essential to salvation. There were about 1,500 people present.

"8—Attended council with the Twelve, when it was voted unanimously that Elder Richards take charge of the *Millennial Star*."

"11 (Sunday)—I preached in the morning in the Carpenter's Hall. Afternoon, Elders Kimball and Woodruff confirmed nine. We administered the sacrament. I preached in the evening to an attentive congregation of about 1,500."

"Preston, October 21—Went to Preston with Brother Kimball. Stayed with Brother Burrows."

While in and around Preston for the next ten days, meetings and councils were held daily. Baptisms were frequent.

"29—Elder Kimball and I went to Southport, accompanied by Elders Peter Melling, James Whitehead, Robert McBride and wife, and Sister Alice Highton. The Patriarch blessed us, and prophesied that there were those present who should not sleep in the grave until they should see the Son of man come in His glory—namely, Brother Kimball and myself."

Brigham notes travelling by coach

to Liverpool on the 30th. He had walked hundreds of miles already.

Brigham Introduces Street Preaching

"8 (Sunday)—I had organized the Priesthood in Manchester to meet every Sabbath morning, and distribute themselves throughout the different parts of the city to preach in the streets. In this way they occupied about forty preaching stations, at each one of which the congregation was notified of our regular meetings in the Carpenter's Hall. This so annoyed the sectarians, particularly the Methodists, that they made complaints to the mayor, who issued an order to have all street preachers arrested. I went to the Priesthood meeting in the morning, and felt impressed to tell the brethren to go home. The police, who had been instructed to arrest all street preachers that morning, took up about twenty, who all proved to be Methodists. When the magistrate learned they were not 'Mormons,' they were dismissed."

"15 (Sunday)—I went to Duckinfield with Elder Charles Miller, and preached in the forenoon. In the interval heard a gentleman and his daughter play beautifully on a double harp. Met with the Church in the afternoon; then went to Stockport and preached in the evening, and returned to Manchester."

"21—In company with Brothers Levi and Willard Richards, I went to Bolton and attended council meeting in the evening with the authorities of the Branch. Stayed with Brother Adam Young."

"24—I started for London in company with Elder Kimball. Went by railway to Stockport, and from thence by coach to Macclesfield, and stayed with Brother James Galley, the presiding elder, and counseled the Saints."

"30—We took the cars¹ for London, where we arrived at 6 p. m., and found Brother Woodruff well and in good spirits."

"3—We visited the Tower of London, the Horse Armory, the Jewel Room and the Thames Tunnel. I preached in the evening in Barrett's Academy."

"5—I walked out with Brother Woodruff to try and find the Book of Mormon, having heard that it was published and for sale by some unknown person, but could not learn anything about it."

¹Mil. Star, Vol. 25, pp. 759-761.

²No relation to Brigham Young.

³Stephenson's Pioneer R. R. System between Manchester and London was but ten years old at this time.



BRIGHAM YOUNG

Attends Cathedral Services in St. Paul's

"6 (Sunday)—With Elder Kimball and Robert Williams I attended service at St. Paul's Cathedral this morning. Met with the Saints at Barrett's Academy at 3 p. m.; Brother Kimball preached; about fifty present. In the evening I preached, and was followed by Brothers Kimball and Woodruff. We had a very interesting meeting; one person applied for baptism. Several of the Aitkenites were present; they wished us to call upon them—thought they would be baptized; one of them purchased a hymn book. Afterwards the Saints met at Father Connor's, and partook of the sacrament."

"December 7—Elders Kimball, Woodruff and I accompanied Dr. Copeland to the College of Surgeons, and went through every department of it. We also visited the National Gallery. Brother Kimball baptized one."

"9—We visited St. Paul's Cathedral, and went through each apartment from the crypt to the ball, which is about 400 feet high. We crossed London Bridge and the Iron Bridge over the Thames, and also visited the British Museum."

"10—We walked over Blackfriars



HERER C. KIMBALL

Bridge and called at Zion's Chapel, to attend a sacrament meeting of the Aitkenites, but they refused us admittance, fearing lest we should break up their society. In the evening, Elder Woodruff preached, and Brother Kimball and I bore a plain and forcible testimony."

Visits Ledbury, Herefordshire

"20 (Sunday)—I preached in the morning at Froom's Hill, and in the afternoon and evening at Stanley Hill. Stayed at brother Oakley's, and had a good time with the Saints."

"21—Attended conference at Stanley Hill. I find fathers and mothers, sisters and brothers, wherever I go."

"25—I attended a conference at Hanley, Staffordshire Potteries, with Elder Geo. A. Smith. There was represented an increase of 6 Elders, 26 Priests, 10 Teachers, 9 Deacons, and 356 members since last July conference. We had a good time, and gave the Saints much instruction. We ordained 6 Elders, 4 Teachers and 3 Deacons. Stayed with Brother Geo. A., at Samuel Johnson's."

"29—Went to Liverpool and paid the printer an installment of money. Brother Taylor had gone to Harden."

"January 1, 1841—I attended a conference in Liverpool, Elders P. P. Pratt and

John Taylor were present. The work of God was reported to be progressing favorably in the regions round about, and also in Wales and Ireland."

Prepares Article for the "Star"

"Brother Willard Richards and I wrote a lengthy article on Election and Reprobation for the *Millennial Star*."

"6—We went to Longton and saw Brother William Blackhurst, from America. Found him well and administered to him. He brought us good news from our families. We returned to Preston, where we remained until the 8th, visiting among the Saints."

"9—We went to Clitheroe and found Elder Richards. Stayed at Brother Stephen Longstroth's."

"10—We attended conference and preached to the Saints. We had a profitable time, and remained with the brethren until the 12th, when Brother Richards went to his father-in-law's, the Rev. John Richards, minister of the Independent Church, and I went to Manchester, where I found Brother Pratt's family all well."

An interesting side-light on the first publication of the Book of Mormon in Europe, is given by the Historian Tullidge who wrote:

"Before leaving England, Brigham Young, who had succeeded in raising means to publish the Book of Mormon, gave direction for copies to be specially prepared and richly bound for presentation to her Majesty and the Prince Consort. The honor of this devolved on Lorenzo Snow, who was at that time president of the London conference. The presentation was made in 1842 through the politeness of Sir Henry Wheatley; and it is said her Majesty was pleased with the gift." (*Women of Mormondom*, p. 79.)

Proof-Reads the Book of Mormon

"18—Brother Willard and I commenced reading the Book of Mormon, and preparing an index to the English edition.

"21—We completed the index, which was immediately put in type, and finished the printing of the first English edition of 5,000 copies. I preached at Brother Green's."

Sends Third Company of Emigrants to Zion

"6—Elders Richards, Taylor and I met

at Brother Richard Harrison's, and organized the company of Saints emigrating on the ship "Sheffield," Capt. Porter, Elder Hyrum Clark, president."

"7—The "Sheffield" sailed with 235 Saints."

"11—I met in counsel with Elders Richards and Taylor, and set apart the presidency over the ship "Echo," Daniel Browett, president. I was engaged in writing letters to the Twelve and presiding elders throughout the kingdom in relation to emigration. I wrote to Elder Geo. A. Smith in relation to the Twelve returning home, and as to emigration; also informing him that the Book of Mormon was bound, and for sale at 5 s. per copy, retail."

Fourth Company Emigrated

"16—I remained in Liverpool. The ship "Echo," Capt. Wood, sailed with 109 souls."

Fifth Company Emigrated

"1—Elder Kimball and I went to Liverpool, where we met Elders Richards and Taylor, and appointed Thomas Smith and William Moss to take charge of the Saints about to sail on the ship "Alesto." In the evening attended a blessing-meeting."

"12—Attending to the brethren about to sail for America, and in the evening attended a blessing-meeting at Brother Mitchell's. 17.—The "Alesto" sailed with 54 Saints. With Brother Reuben Hedlock I visited the Saints in Harden; he preached in the evening. Stayed all night with Brother Joseph Ellis."

"25, 26, 27—Brother Richards and myself were detained at the Liverpool post office as witnesses in the case of *The Queen v. Joseph Holloway*,⁵ for not delivering letters in due season. We were also engaged packing and sending off Books of Mormon to pay those who had loaned us money to carry forward the printing and binding."

"April 15—Elders O. Pratt, W. Richards, George A. Smith, Levi Richards and myself, having bid the Saints in Manchester good-bye, went to Liverpool, and arrived in time to attend a tea-party at the Music Hall, where 200 Saints were seated at table together. I addressed the meeting a short time, and was followed by several of the Twelve. At the close of the party the Twelve met a few moments, and agreed to sail on Tuesday."

⁵Grandfather of Apostle George F. Richards,

⁶Mil. Star, Vol. 25, p. 807.

⁷Mil. Star, Vol. 25, p. 808.

Prepares to Return to Zion

"19—We spent the day in getting our baggage on board, intending to draw out into the river, but the wind being unfavorable, we remained on shore."

"20—Elders H. C. Kimball, O. Pratt, W. Woodruff, J. Taylor, Geo. A. Smith, W. Richards and family, myself and a company of 130 Saints, went on board the ship 'Rochester,' Captain Woodhouse, at Liverpool, for New York. We gave the parting hand to Elders O. Hyde and P. P. Pratt, and a multitude of Saints who stood upon the dock to see us start. We drew out into the river Mersey, and cast anchor in sight of Liverpool, where we spent the day and night."

Brigham Young Summarizes His Own and Associates' Labors in Establishing the European Mission

"It was with a heart full of thanksgiving and gratitude to God, my Heavenly Father, that I reflected upon His dealings with me and my brethren of the Twelve during the past year of my life, which was spent in England. It truly seemed a miracle to look upon the contrast between our landing and departing from Liverpool. We landed in the spring of 1840, as strangers in a strange land and penniless, but through the mercy of God we have gained many friends, established Churches in almost every noted town and city in the kingdom of Great Britain, baptized between seven and eight thousand, printed 5,000 Books of Mormon, 3,000 Hymn Books, 2,500 volumes of the *Millennial Star*, and 50,000 tracts, and emigrated to Zion 1,000 souls, established a permanent shipping agency, which will be a great blessing to the Saints, and have left sown in the hearts of many thousands the seeds of eternal truth, which will bring forth fruit to the honor and glory of God, and yet we have lacked nothing to eat, drink, or wear; in all these things I acknowledge the hand of God."

On Board Ship

"April 21—The wind is favorable; busily engaged nailing down and lashing our luggage to prepare for sea. The anchor weighed and sails spread at 12 m. We had a good breeze through the day, but nearly all the passengers were sea-sick and vomited at a dreadful rate. The Twelve and the Saints occupied the second cabin, other passengers occupied the steerage. The fare was 3 pounds 15s."

"The 'Rochester' was a fast sailing ship, about 900 tons burthen, and passed all the ships that went out of port with us, among which was the 'Oxford,' of the Black Ball Line."

"April 28—Strong head winds, which increased to a tempest. The sails were close reefed, the tempest raging furiously, sea running mountains high. We shipped heavy seas, and, while in the midst of this scenery, the cry of help was heard in our cabin; we rushed to the scene and found the ropes giving way and breaking which held about 40 tons of luggage, piled up between decks, consisting of heavy trunks, chests and barrels, which, if once liberated from their confinement, would with one surge be hurled with great force into the berths of men, women, and children, and would have endangered the lives of all."

"On seeing the foundation of this mass giving way, Elders Richards, Woodruff, Pratt and others sprang to the place of danger and braced themselves against the baggage and held it for a few moments until we partially secured it, when the captain sent several sailors with ropes, who made the same fast and secure. When this was done I repaired to the aft quarterdeck with brothers Kimball, Richards, Woodruff and Smith and gazed upon the grandeur of the raging tempest and the movements of the ship for a short time. We all went below, except Elders Woodruff and Richards, who remained until a heavy sea broke over the quarter deck, which thoroughly drenched Brother Woodruff; Brother Richards was partially saved by throwing himself under the bulwarks; they then thought it best to leave, and followed our example by coming below. We did not sleep much during the night, for boxes, barrels and tins were tumbling from one end of the cabin to the other, and in the steerage 15 berths were thrown down, nine at one surge, all the men, women and children thrown together in a pile; but no lives were lost nor bones broken."

"29—The gale has ceased; sea rough; sun shines pleasantly; a fair wind for the first time since the day of sailing. We are sailing ten knots an hour; nearly all had a good night's rest; I was very sick and distressed in my head and stomach."

"30—Fine breeze; sailing ten knots an hour; fears entertained that the ship was on fire, as smoke arose, but it was found to come from the cook's galley. Brother Woodruff, in the morning, was requested to carry the dishes to the cook for washing; he got his hands full of dishes of various kinds, and, as he stepped to the door of the galley, the ship gave a dreadful lurch and rocked until her studding sails reached the water; this unexpected heave plunged Brother Woodruff head

foremost about ten feet, the whole width of the galley. The cook, in trying to save him, fell on the top of him. As this was his first introduction to the galley since he had been at sea, he begged the cook's pardon for such an abrupt entrance and withdrew, leaving the cook with three smashed fingers to pick up his dishes at leisure, they being scattered from one end of the galley to the other. When the cook saw me, he beseeched me very earnestly, whoever I sent to the galley, for mercy's sake never to send Mr. Woodruff again, as he came nigh getting killed by him."

"May 7—Head winds and very foggy. A storm arose in the evening from the southwest. The sails were close reefed, the heavens gathered blackness, and the sea piled up into mountains. In the midst of this a fight ensued between the cook and the Irish, which was stopped by the first mate. We had the roughest night we had experienced on the voyage; the spars and other things were afloat on the main deck."⁹

Lands on American Shores

"20—Warm, pleasant weather. We commenced early in the morning to get our luggage on deck. There was a fight between the carpenter and second mate, which was ended by the first mate striking the carpenter with a junk bottle, and, as he went to strike the second blow, I caught his arm and prevented him."

"Two quarantine lighters came alongside the 'Rochester' and took all the passengers and baggage to the Custom House, where we had to unload all the baggage, which was inspected by the officers, after which we reloaded on board the lighters, which took us to New York City."

"When we arrived at the docks, we found them covered with horses and drays and a great crowd of draymen and pick-pockets who stood ready to leap on board and devour all our baggage, and, because we were unwilling to be robbed and felt disposed to do our own business without being forced to measures by draymen, they cursed and swore at a dreadful rate, and acted more like savages than civilized men; but, after much difficulty, we got our goods out of the lighters and

loaded on drays, and had to keep constant guard over them to keep them from being stolen. Many attempts were made to steal our baggage. I collared some of the thieves, and threatened to throw them overboard if they would not let it alone. I was under the necessity of striking their fingers to keep them from carrying off the trunks they laid hold of."

"We were until ten o'clock at night getting from the docks to an inn. We were all very much fatigued, for we had been constantly handling boxes, chests, barrels and trunks from sunrise till ten p. m., without eating or drinking. We took supper about midnight, and laid down to rest at the Battery Pavillion."

"21—Brother Kimball, O. Pratt and myself took lodgings at the house of Elder Adams."

"23 (Sunday)—The Twelve met in council in the morning. Elders Kimball, Pratt, Woodruff and myself gave an account of our mission to England to the Saints in the Columbian Hall, Grand Street."¹¹

Returns to Nauvoo

"June 1—I returned to New York, and on the 4th, in company with Elders Kimball and Taylor, I left for Nauvoo by way of Philadelphia."

"July 1—We arrived in Nauvoo, and were cordially welcomed by the Prophet Joseph, our families and the Saints."

Released from Further Missionary Labors Through Revelation

"9—President Smith called on me at my house, when he received the following revelation:

"Dear and well-beloved Brother Brigham Young, verily thus saith the Lord unto you, my servant Brigham, it is no more required at your hand to leave your family as in times past, for your offering is acceptable to me; I have seen your labor and toil in journeyings for my name. I therefore command you to send my word abroad, and take special care of your family from this time, henceforth, and forever. Amen."¹²

⁹Mil. Star, Vol. 26, p. 24.

¹⁰Mil. Star, Vol. 26, p. 40.

¹¹Mil. Star, Vol. 26, p. 71. Also Sec. 136 Doc. and Cov.

¹²Mil. Star, Vol. 26, p. 71.

(To be Continued)



By Harold H. Jensen

WILLIAM JEX

Like President Joseph F. Smith, William Jex, 97-year-old veteran of Spanish Fork, can well say "my greatest fortune is my family." Few people today can claim such a large posterity as Brother Jex. Brother Jex could almost be termed a "Second Abraham" for his name will never die, and will, to some extent, scripturally speaking, be as "numerous as the sands of the sea."

Few also have had such a wonderful number of experiences as has this aged pioneer, who still lives at his family home, enjoying fair health, and strongly advocating the Word of Wisdom as the secret of youth. To think that one couple can raise up a family such as this, is worthy of praise, and when you read Brother Jex's own story you will see the road has not all been one of roses.

From "A story of William Jex," written by himself, this writer culls the following: "I was born September 5, 1831, in Grostwick, Norfolk, England, the son of William and Ann Ward Jex. The first thing of importance I remember was the death and burial of my father, leaving the family with but little support. Kind neighbors helped, and the prayers of my mother were answered for we managed to live. At this time there were no oil lamps, no cooking stoves, nor matches, and we had to get light by a piece of steel and flint with burnt rags in what was called a tinder box. It took some time to light a tallow candle or rush light.

"When 12 years old I went to work for a farmer earning a shilling or twenty-five cents a week with

board. In 1842 arrangements were made for me to attend school, as mother had married again. My wages were raised to two, and later three shillings and after serving my apprenticeship, to eight pounds a year. This year also, 1853, I first became acquainted with the Latter-day Saints. Members of my family had already joined.

"I went to Norwich and listened to a lady speak in tongues and heard many bear testimony to the divine mission of Joseph Smith. After meeting Horace Hewlett, my young master, who had gone with me, said he believed and we were both baptized in a font in the chapel yard. We attended services as often as we could. Then the spirit of gathering came upon us and we prayed for the way to open up that we might go to Zion. My young master asked his father for money to go to Utah, but he became very angry and scolded him for joining the 'Mormons.' Finally his father said he would give him forty pounds, saying if he took it, he would cut him off from all further wealth. He took it and prepared to emigrate.

"I saved up my wages and on the eighth of February, 1854, we started for Liverpool. On February 22, just as the vessel was about to sail, I married Eliza Goodson. Smallpox broke out on board and 11 died before we landed at New Orleans, and were buried at sea. The voyage was a rough one taking eight weeks and we were held three days in quarantine. We proceeded up the Missouri river for 1200 miles to Atchison, Kansas, the outfitting place for crossing the plains. I forgot to state that before landing we were cut

short on provisions, and put on half rations. Cholera also broke out and 42 died on the way up the river. Brother John Lambert became very sick and his nails were black, but after administration with oil, he was restored and came to the valley, living to be eighty.

"We soon made arrangements for crossing the plains, with William Phelps, president, and Dr. Dervin Richardson captain, with companies of 15. Many women had to carry their children on their backs across the streams. The camps would be formed by placing one wagon behind the other and a corral in the center for housing the cattle. The sisters cooked supper as soon as camp was formed and a bugle called all to prayers night and morning.

"We often found Indians who were friendly, especially if we had something to give them. We met large herds of buffaloes and other wild animals. My friend Horace Hewlett, who had sacrificed his all for the Church, fell sick and died by my side one morning. But we had to travel on and finally arrived in Salt Lake, Sept. 30, 1854.

"We first rented a small adobe house in the Second Ward, later moving to the Tenth Ward. I started work on the foundation of the Temple, being paid \$1.75 a day in provisions from the tithing office. I also cultivated a lot expecting to have vegetables. When they came up they looked fine, but grasshoppers came and devoured the peas and beans so our hopes were blasted. However, I had a beautiful patch of onions and felt sure they wouldn't touch them, but one morning on getting up found they had cleaned them up, too. Those who had plenty began to raise the price on food, but President Young counseled the people not to do this but divide with those that had none and generally this advice was adhered to. My wife and I were able to get along and

by resorting to weeds and roots with our scanty supply of food lived on until harvest, often being supplied with food in miraculous ways.

"One instance I will relate. I started to work leaving my wife and child with but little flour and some weeds that were not very palatable and it made the little one sick. She asked her mother for bread. They prayed to the Lord to open the way to obtain flour. A knock came at a door and there stood a sister with something in her apron. It proved to be a loaf of bread and a cup of milk.

"In the fall of 1855 I was selected with others to take cattle up to Cache Valley to winter. Indians were friendly, supplying us with trout for supper. In the spring of 1856 I rented a house in the Eleventh ward and my wife taught school and received pay in provisions.

"I was a member of the celebrating party of President Young on July 24, 1857, in Cottonwood canyon, commemorating the tenth anniversary of entering the valley, when news came that 3000 U. S. troops were already on their way to Utah. President Young said they should not enter the valley. Soon after this the Utah militia was ordered to muster and hold themselves in readiness. I had already joined and late in the fall left my family. After helping dig ditches across the canyons and dams in the creeks we were ordered home, as snow fell in the mountains and the troops stationed at Ham's Fork, concluded to wait until spring to enter the valley.

"In the spring we made preparations to abandon our homes and move south. President Young said 'burn them if necessary'. I moved to Spanish Fork.

"In 1861 the Civil War broke out and U. S. soldiers left Camp Floyd

and joined the south to fight against the government. The Indians became hostile and we had to guard our cattle and homes.

"In 1862 I was called upon to send my only steer back to Florence to help in bringing emigrating Saints across the plains. We had but little clothing and having a few sheep raised a little wool. My wife carded and spun it, making clothes for me and the children. I used to catch many fish by means of a willow trap and dip nets below the dam. This year we sold our lot in Salt Lake and concluded to make our home in Spanish Fork. In 1865 married Jemina Cox.

"In 1864 Indians became more hostile, and led by Chief Black Hawk, stole cattle. I was appointed to superintend the opening of a road through the canyon so people could get wood. Indians killed John Givens, his wife and four children, and two men saved their lives by hiding in the willows. Indians also stole our cattle so we decided to follow them, and going up Diamond Creek Fork came in sight of the Indians. Colonel William Creer fired on them to let them know we meant business as they were butchering a steer. We started for the hollow but the red men fired on us as we crossed and Albert Dimmick was shot in the bowels. He requested us to administer to him and began to beg for water. We had none to give him as the Indians were on the creek and kept firing up for four hours. At last we saw brethren coming down the canyon to our relief. They rode right along and soon the Indians fired on them, and they scalped Brother Edmonson. After a while the Indians moved off and we saw them crossing the divide so we attended to our wounded, getting them to water while I helped stand guard. We made stretchers by lashing two poles to-

gether with ropes, and four men carried a wounded person. After hardships unspeakable, in which one man begged us to lay him down to die, we arrived back to camp.

"In 1873 I was called to explore Rabbit Valley and help in making a treaty with the Indians. When we met them we explained the history of their forefathers and the coming forth of the Book of Mormon. Tab-eona, who was our guide and translator, related to his people how in Washington when consulting with the Big Chief, he with others, saw three persons of fine appearance dressed in white robes, whom he thought were the Three Nephites. He said the white men did not see them but the Red men did. After distributing presents we returned home.

"In 1878 I was appointed overseer of the United Order Dairy in Spanish Fork canyon. I made an inventory of all I possessed to deed over to the Church, but this order of things was never carried out by the Church and was abandoned until the time the Saints shall be prepared to adopt it.

"In 1883 I went on a mission to Great Britain, and converted some of my relatives. Upon my return I worked with some of my family in the Logan Temple. While attending the dedication of the Manti Temple I heard the most beautiful singing I have ever listened to. I looked around to see where the sound came from, but I could see no one, although my wife heard it too. In 1893 attended the dedication of the Salt Lake Temple.

"On September 5, 1911, my family met at the City Pavilion to celebrate my 80th birthday when 173 assembled. I reported I had visited each family of 36 marriages, of which 34 were solemnized in the temple, 27 families had attended to prayers, 112

paid tithes and 60 years had been spent in foreign missions. On Jan. 1, 1914, my family assembled in the High School in honor of my wife's 88th birthday, with 400 attending. A report that 60 years in foreign missions at a cost of \$16,000 was the Jex contribution.

"Influenza hindered holding a reunion in 1915, but since that time on the first of every year in honor of my wife Eliza's birthday we have met together at least once a year. On Sept. 5, 1919, my 88th birthday, my wife arose, apparently in good health, but before noon she passed away.

"On Sept. 5, 1921, my 90th birthday, about 175 of my family assembled in Spanish Fork when this picture was taken with five generations represented. Since that time it has grown, and I believe I have the largest individual family of any man in the Church. My advice to young people is to take their parents' counsel. Keep the Word of Wisdom, for it will keep you young, and always remember your best friend is the Lord. Do not be afraid to ask Him to aid, for He has never failed me in my hours of need and they have been many, as this life's history shows."

The Miracle of "Mormonism"

"To me, perhaps, the marvel shown is that an untutored farmer youth should have had the literary ability to express in the language used by Joseph Smith the record he presented—how, at his age, he could have had the knowledge of the scriptures, both Old and New Testament, which enabled him, as a familiar story, to so forcibly use and reuse, and to reaffirm, the scriptural teachings. If you seek for miracles, this was one—a miraculous record whether the 'Mormon' or anti-'Mormon' view be taken; for from the 'Mormon' view it was a divine revelation; if this is denied, it is an instance of phenomenal wisdom and utterance from one as untrained as was Christ, when, as a child, He argued with the elders in the temple."—*Dr. Henry S. Drinker*, past-president of Lehigh University, Pennsylvania, U. S. A., in a personal letter to Dr. James E. Talmage.



L. D. S. SUNDAY SCHOOL AT THERMOPOLIS, WYOMING
Organized February 18, 1928, by Branch President Norman G. Gilbert, and Elder J. H. Tibbitts.
Superintendent, Dr. C. I. Arnoldus; First Assistant, W. O. Johnson; Second Assistant, Robert Brallsford.



JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

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SALT LAKE CITY, - - - AUGUST, 1928

Sunday School Music

A writer in *The Literary Digest* for July, 1928, under the title "No Jazz in Sunday School Music," says that "Life without frivolity" is to be the slogan of present-day writers of Sunday School and church music, according to an announcement made

at the fourth annual convention of the Church and Sunday School Music Publishers' Association, held recently in Atlantic City. He quotes the recently elected president of the association as declaring that "while we have carefully avoided syncopation and jazz in hymns and Sunday School music, we have recognized the needs of youth for vigorous music, and have got away from the old dead tunes."

The writer, says *The Literary Digest*, recalling his own experience, adds:

"From our boys' class held in the basement, we marched back to general assembly to the tune of 'We're Marching to Zion.' The tempo of the 'Stars and Stripes Forever' is not faster. Another favorite was, 'Life is Like a Mountain Railroad.' At least, that was the first line. And the Gospel train literally thundered into heaven.

"Sunday School frequently ended, however, with the favorite of favorites, C. Austin Miles' 'Dwelling in Beulah Land.' The song leader, if the pianist could keep up, could accelerate this up to literally breakneck speed. And he usually did it.

"Time was, we feel, when the Sunday Schools and churches had need of 'lively music.' Particularly in the long rural reaches something was needed about nine-fifteen on Sunday morning to take the dreariness out of life. But life has speeded up enough. The business of the churches today, as never before, is to give to rushing and accelerated multitudes 'that peace which the world cannot give.'"

Wherever a good singing Sunday School is found, there you will find a good school in other respects. There is something about music, if well rendered, that reaches far into the class rooms. It is probably because there cannot be good singing without cooperation, and coopera-

tion is one of the necessary elements of a good school.

On account of our membership embracing all ages, choristers are sometimes puzzled to know just what tempos to use. We have visited schools at times when the speed has been so vigorous that it has been a physical impossibility to repeat the words of the song. Even the "needs of youth" do not justify such speed. Then again we have noticed tempos that would send any child to sleep and put into every department a sluggishness impossible to overcome by the best of teachers. Our music committee has always advised conservatism in this respect. The artistic "happy medium" is desirable.

As to the use of jazz, our standard Sunday School Songs universally used, overcome that danger. The greatest tendency toward this evil is found with inexperienced orchestras where there are no regular approved music books to guide them.

Orchestras in Sunday Schools, when composed of efficient players, are helpful factors in keeping up the interest in the inspiring exercises of the general assembly; when composed of young children who are not true to time or tune they are a positive damage. The children are only gaining experience at the expense of the school. The general sessions should be characterized by that peace and harmony, as *The Literary Digest* writer suggests, "which the world cannot give."

We appreciate beyond expression, the good work of our seventeen thousand choristers and organists who are doing so much for the Sunday School cause. Their work is invaluable. Our only purpose in calling attention to the *Literary Digest* article is to show that Sunday Schools of other denominations

have something of the same problems to meet as the Latter-day Saints.

The Word of Wisdom

The Word of Wisdom has come to us in what seems to me the most excellent, the most pleasing manner possible to give a message. It came by way of greeting to the Saints, not by way of constraint—so it states—in which respect it has seemed to me to be comparable to the greatest message which came from the Redeemer of the world when in the flesh He spoke to mankind. It rings with the same spirit as do the Beatitudes, wherein the Christ said, not by way of constraint, not in the thunder of commandment, but in that lovely spirit which characterized His ministry: "Blessed are the pure in heart, for they shall see God. Blessed are the merciful, for they shall obtain mercy." So He gave use this fundamental message of life and health and strength and purity, "as a principle with promise."

Is it less binding upon us; does it constrain us the less, because the Lord has said that it is pleasing unto Him that we should do the things here enumerated and avoid the things here enjoined?


The most serious, the direst consequences which follow an infraction of the Word of Wisdom in my judgment, are spiritual rather than physical; for while the body may be impaired, the spirit suffers most. When the boy begins to smoke he usually ceases to pray, and when he ceases to pray he loses contact not only with our Father in heaven and His uplifting influence, but he often becomes estranged from his family and the best people and is thrown into environment which frequently brings his downfall.

—Stephen L. Richards



SIGNS OF THE TIMES

BY J. M. SJODAHL



PROHIBITION

Among the various questions that will be affected by the result of the Presidential election this year, one has taken a firmer grip on the public mind than all the rest, and that is the prohibition question. This overshadows, in the estimation of many, such problems as tariff, tax reduction, farm and flood relief, immigration, our foreign relations and even the preservation of the world's peace. And this is natural. For the American home and family, industry and labor, education, individual and public morality and well-being are all affected by our attitude toward the drink traffic. Other questions are of minor importance when compared with this social, economic and moral issue.

This is, furthermore, not a party question; for there are "wets" and "drys" in all parties, and it is probable that the outcome of the election this time will depend on to what extent voters put allegiance to principle above every other consideration.

All agree that the contest is likely to be a close one. A few votes may, in many places, decide the matter one way or another. It is, therefore, of the utmost importance that all exercise their franchise. Every voter should feel that the responsibility for the next administration rests on him, or her, individually, and perform his duty accordingly.

THE CATHOLIC QUESTION

Another question was raised some time ago in a well known magazine, when Governor Alfred E. Smith of New York was challenged to show

how loyalty to the Roman Catholic church could be made to comport with loyalty to the Constitution of the United States. The Governor met that challenge, as best he could, but the matter has been before the public ever since, as it is now, although party leaders are anxious to have it eliminated from the campaign, as a purely religious question.

It would be well if this could be done, for nothing good is ever accomplished by turning political guns upon the citadel of a religious organization. The old slogan, "No Popery!" which re-echoed in the New England colonies from across the ocean, and the later battle cry, "Rum, Romanism and Rebellion!" should never again be heard under our flag, which stands for equal rights to all, under the law. There should be no room in our political life for the kind of bigotry that in 1844 precipitated bloody encounters in Philadelphia, not to mention the martyrdom at Carthage, Illinois. Time has proved that there are loyal men and women in all churches and classes, and in view of this lesson of history, bigotry should have no hold upon the American public, generally. Fanaticism should be the exception, not the rule.

But in justice to the intelligent and conscientious citizens who object to Catholicism in high offices, it should be said that they do so, not on religious, but on political grounds. They do not object because Catholics believe that there is no salvation outside their church, or that children not sprinkled are "lost," or that the emblems in the Sacrament are not bread and wine but the real flesh and blood of our

Savior, which the priests are offering as a "bloodless" sacrifice; or that the Catholic church is Christ's church, by lineal descent from Peter; or that the Pope, when speaking *ex cathedra*, is infallible, and that the remission of sins can be purchased by wealthy sinners, of the church. There is no objection on account of any, or all, of these absurdities of theology, but because of the indisputable fact that the Roman church is, first of all, a huge political machine that always has, and always will, operate against the best interests of the common people. When John Milton said, "Popery is a double thing to deal with, and claims a two-fold power, ecclesiastical and political, both usurped and one supporting the other;" he only expressed a fact, and it is on this fact that intelligent objection rests.

But the intelligent objector also knows that a Catholic can, if that is his nature, be as loyal to his country as any other citizen, and that no religious organization has a monopoly on patriotism.

THE NORTH POLE TRAGEDY

The entire world has lately been interested in the awful tragedy woven around General Nobile's expedition to the North Pole, which ended in the wreck of the magnificent dirigible "Italia" a few miles northeast of Spitzbergen, on an ice floe about 300 by 200 yards in dimensions. In response to radio calls, aviators and sailors from many nations rushed north. Nobile was rescued by a Swedish aviator, Captain Einar Lundborg. Another of the crew of the Italia was taken off the ice, and it is hoped that the Russian ice breaker, *Krassin*, will reach the marooned men in time to save them from death. The rest of the men that went with Nobile are, as far as now known, lost in the icy wastes.

Exceedingly tragic is the probable fate of Captain Roald Amundsen,

the Norwegian of both Antarctic and Arctic fame. He and the French aviator, Rene Guilbaud, hastened north in a French seaplane on their errand of mercy, but they have not been heard from since they left Tromsøe, Norway, June 18, and the inference is that they, probably, are lost. All in all, a score of men have in all probability perished as a result of Nobile's expedition.

And it was an entirely useless undertaking. Nobile accompanied Amundsen on his flight from Spitzbergen to Alaska a couple of years ago. On his arrival home he made it a point, through newspaper reports and otherwise, to magnify himself and belittle Amundsen. The latter answered by telling of incidents which proved that Nobile was not much of an aviator. His second disastrous expedition is by some supposed to have been undertaken to demonstrate that he could explore the Arctic without Amundsen. In addition to this motive, he went to the North Pole as the ambassador of the Pope, with a cross and a message, and these were dropped on the ice somewhere. But no scientific purpose was, or could be, served by his flight over the Arctic ice. It was an entirely useless expedition.

A CHINESE CEREMONY

A remarkable ceremony was carried out at Peking, China, on July 6, when four great generals of the victorious Nationalist movement in China, Chiang Kai-Shek, Feng Yu-Hsiang, Yen Hsi-Shan and Li Tsung-Jen, gathered at the tomb of Dr. Sun Yat-Sen, the founder of the Nationalist party, and made a report to his spirit of their stewardship as leaders of his cause, and of the successful completion of their military operations; and also pledged themselves to co-operation in the work of reconstruction along

the lines drawn by the deceased leader.

The account says, in part: "The four leaders bowed before the coffin and stood in profound silence as the great gathering of generals, officials and soldiers which filled the courtyard outside also bowed in homage.

Then the report to Sun Yat Sen's spirit was read and a few moments later came a dramatic climax when the heavy wooden outer lid was raised, permitting the four commanders to gaze upon the body of their late chieftain.

Chiang Kai-Shek, for many years Sun Yat Sen's chief disciple, broke down and wept and his sobs, continuing for three or four minutes and audible to all parts of the courtyard outside, caused many others to weep sympathetically.

Finally, burly Feng Yu-Hsiang's arm encircled Chiang's shoulders, Feng adjuring him to control his emotions and supporting him as the four left the shrine.

Meanwhile, military bands played dirges at intervals throughout the ceremony. The gathering had filled the cedar shaded multiple courtyards with varied uniforms and troops from nearly all parts of China mingled among the sober-robed civilians and smartly tailored younger Nationalists."

In reading this account of a remarkable ceremony, as a climax to China's four years of civil war for

freedom and national unity, I could only feel that perhaps China's day of religious freedom has come, with opportunities to preach the gospel there; and that the realistic belief in life after death and the continued interest of the departed in the affairs of their children, as shown in their devotions at the tomb, might be a wonderful point of approach for the messengers of the Gospel in a new, regenerated China. It probably took a civil war to prepare the people for the new conditions, but the reconstruction will need the Gospel of peace for its complete success.

As will be remembered, China, on January 9, 1921, was dedicated by Elder David O. McKay, of the Council of the Twelve, for the preaching of the Gospel. He blessed the land, says Elder Hugh J. Cannon in the *Improvement Era* of March, 1921, and its people, and prayed that famine and pestilence might be stayed, that the government might become stable, either through its own initiative, or by the intervention of other powers, and he prayed the Lord to send to China broadminded and intelligent men and women, with intelligence to comprehend the Chinese nature, "so that in the souls of this people an appreciation of the glorious Gospel might be awakened."

Part of this prayer, it seems to me, has now been fulfilled. May the rest of it also come to pass!

Faith and Works

"Faith without works is dead." We work out our salvation. There is no question about that. But we work it out through Jesus Christ, and not independently of Him. We do not save ourselves. We but avail ourselves of the means of salvation provided by our Lord and Savior, the God who died that man might live.—*Orson F. Whitney.*



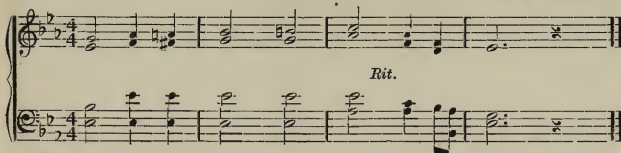
General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Superintendents' Department

Prelude

Slowly

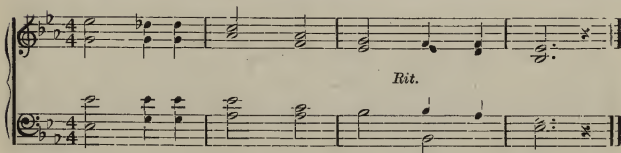
TRACY Y. CANNON.



SACRAMENT GEM FOR OCTOBER, 1928

In memory of the broken flesh,
We eat the broken bread;
And witness with the cup, afresh,
Our faith in Christ our Head.

Postlude



CONCERT RECITATION FOR OCTOBER, 1928

(Twelfth Article of Faith)

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

Suggestions for the Preparation of Two and One-Half Minute Sunday School Addresses

The attention of local superintendents is called to the following suggestions which were offered earlier in the year.

1. That local superintendencies make assignments through their various department leaders to boys of Lesser Priesthood ages and to girls of the same ages at least two weeks in advance of the date of the giving of the addresses.

2. That pupils selected to give addresses be asked to practice giving them before their respective classes on the Sunday preceding their appearance before the whole school.

3. That pupils be encouraged to make their addresses rich in concrete illustrations.

4. That pupils be urged to seek the help of parents and other members of the family in the preparation of their addresses.

5. That occasionally boys and girls be brought before Sunday School workers in Union meeting to illustrate how these addresses may be effectively given.

SUBJECTS FOR SEPTEMBER

2. Why I Believe that Blessings Follow My partaking of the Sacrament.
9. Why I Believe in Memorizing Gems of Literature.
16. To be Suggested by Local Superintendency.
23. Why I Believe in Helping to Promote Orderly Marching in the Sunday School.
30. Why I Believe That Good Order Promotes a Spirit of Worship in Sunday School.

"The Personality of Christ"

In our class we are studying the life of Christ, His works and His great personality; a personality that has been the greatest of all times and that will continue to be the greatest because it is perfect.

Christ knew that the purpose of life is the development of character in harmony with universal law. He knew that our task is to learn the law of our being and to act in harmony with it. Did He not know the purpose of His existence? Did He not fulfil His task to the utmost degree? It is very evident that He did.

Man possesses a three-fold nature,—

mental, physical and spiritual. In each of these natures, there is positive or desirable and negative or undesirable qualities. Christ possessed all of the positive and none of the negative. His mental force was exceedingly powerful. He was enthusiastic, persevering and decisive. Physically He was strong, which gave grace and "beauty to His body as well as the power to do His work to His utmost ability. Spiritually He was courageous, charitable and truthful. He had faith, hope and confidence. He was temperate in all things and above all He was loyal to God and God's people, but the most outstanding quality of Christ's character was His great service. "Who-soever would be chief among you let him be your servant." We must receive before we can give, but in all abstract things we have not fully received until we have given.

Christ not only possessed these great qualities but He had the management of them. He had an accurate judgment as to what was best to do under the circumstances.

And, thus we see that Christ was the perfection of manhood as well as the Savior of the world. May we follow in His footsteps, the way God has shown us through Him; for as God is man may become.

Vera Proctor,
Tenth Ward Sunday School,
Liberty Stake, Salt Lake City.

New Testament Department.

Why I Believe in Maintaining An Attitude of Reverence While in Sacred Places

Because I have been taught to reverence all things that are holy and I have also been taught that these things are sacred. Such places as churches, tabernacles, and temples are houses of the Lord and when we enter them we should do it reverently.

Many young folks are irreverent through thoughtlessness, not from desire. They go to meetings, Sunday Schools, and other religious gatherings and talk and whisper to the extreme annoyance of those who are desirous of listening. This is not only irreverent but is impolite. We should feel such reverence for our places of worship that loud talking and laughing in them would be avoided by us.

Not only is the inside of the meeting house sacred but the yard and its surroundings are just as surely dedicated to the Lord as the house itself.

Strolling about the yards, talking and

laughing by the doors, speaking loudly while passing sacred places whether they belong to our church or any other denomination should always be avoided.

How careful we should be that not one act of ours should prevent the spirit of the Lord from dwelling in these sacred places.—Lila Holbrook, Bancroft, Idaho.

SECRETARIES' DEPARTMENT

General Secretary, A. Hamer Reiser

WHAT WOULD YOU DO?

What would you do, if you called a doctor to treat you, and he did nothing? Or a carpenter to build for you, and he did nothing? Or a stenographer to write your letters, and she did nothing?

What should be done with secretaries, who are appointed to keep records from which reliable reports can be promptly made, but who do nothing?

The secretary, who keeps rolls and minutes, but who does not make reports is like the carpenter who saws up his lumber and leaves it on the ground, or the doctor, who gives you ether and then goes off to play golf.

Such a secretary reminds one of the ball player who stands up to bat and doesn't even try to strike. A wooden Indian could do as much.

Yet who would think of having a wooden Indian for a secretary?

A secretary is appointed, to make reports. The rolls and minutes he keeps are means to that end. The secretary, who does not make reports, but who just keeps rolls and minutes, is like a radio broadcasting station, with a good program but without power enough to get it on the air. Such a station would either get the power necessary, or go out of business.

All secretaries! Begin to broadcast. The Stake Board and General Board tune in constantly with the hope of getting 100% reception, but too often are disappointed. So this month, let every secretary report as secretaries are expected to report—promptly, accurately, regularly.

MISSION SUNDAY SCHOOLS

General Board Committee: David A. Smith, Chairman; Charles B. Felt, Vice Chairman, and Robert L. Judd.

The following department courses of study are recommended for classes of children, young people and adults. For October lessons see pages of this issue noted in each case:

For Children: Primary Department Course. See page 452.

For young people: Book of Mormon Course. See page 448.

For Adults: New Testament Course. See page 444.

Thought Food

Let us have faith that right makes might; and in that faith let us to the end dare to do our duty as we understand it.—*Abraham Lincoln.*

CHORISTERS AND ORGANISTS' DEPARTMENT

Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen

CHORISTERS

Interpretation (continued)

Based on Lesson IX of the Choristers' Manual

It is hoped that the choristers will not feel that too much time is being spent in discussing this most important subject. The committee is of the opinion that a full three meetings will not be too much to give to this lesson. The text should be read carefully and every item of importance noted and brought out for discussion and exhausted before it is left.

We suggest these two songs as valuable in illustrating the principles presented in this lesson: No. 127, "Pansies," and No. 204, "Master, the Tempest is Raging." There will be found in these two songs ample illustration to make this lesson most helpful. What is it? Where is it? How to proceed? That is for the teacher to bring out.

ORGANISTS

The organists' course of study is the course of instructions as outlined in the Organists' Manual. If this has been followed, a considerable amount of material has been covered, and organists have a fairly good knowledge of organ playing. It is hoped, that this course will be carried forward until work outlined in the manual is completed. In case of an interruption during the summer months, the work should be continued in the fall from the point at which the class left off for vacation time.

Organists will do well to utilize the ward console and practice on the organ in the meeting houses.

Any question arising concerning the work which cannot be answered locally will be answered by the members of the music committee of the General Board if these questions are sent to them.



A TYPICAL L. D. S. SUNDAY SCHOOL CLASS

GOSPEL DOCTRINE DEPARTMENT

General Board Committee: Joseph Fielding Smith, Chairman; George R. Hill, Jr., Vice Chairman; George M. Cannon, Charles H. Hart

First Sunday, October 7, 1928

Lesson 35. Divine Authority: History of the Priesthood

The Prophet Jeremiah

Objective: Showing the divine authority vested in Jeremiah as a prophet of the Lord, and his boldness in warning the Jews of the calamities awaiting them because they would not repent. Also giving the historical account of the rebellion of the Jews and their rejection of the commandments of the Lord which brought upon them the seventy years captivity in Babylon.

Suggestions on Preparation and Presentation: Jeremiah was called before he was born to be a prophet, not only to the House of Israel, but to the nations. The teacher should study carefully the call given to him, as recorded in 1:1-19, and be able to point out the promise the Lord made to the House of Israel through him on condition of their repentance (chapters 2 and 3, and others) and the judgments they should receive through their backsliding (chapters 5, 6, 7, and others). Attention should be given to prophecies pronounced against other nations as they are found in chapter 25 concerning the overthrow of all nations. (Compare this prophecy with the revelation on War, D. and C. sec. 87:6-8.) The predictions of Jeremiah concerning the return of the Jews and of Israel are of the greatest interest, especially in this day since much that he uttered is now being fulfilled. Read carefully chapters 16:14-16; 23:1-8; 30:1-4; 31, and 32; 33:6-11.

Question for Teachers

When will the covenant recorded in Jeremiah 31:31-40 and Hebrews 8:6-13 be made with the House of Israel?

Second Sunday, October 14, 1928

Lesson 36. Divine Authority: History of the Priesthood

The Prophet Ezekiel

Objective: To teach the divine authority of Ezekiel and to show how he, as a prophet of the Lord, warned Israel and also other nations and predicted the calamities and destruction that should

overtake them. Also to teach the individual responsibility for sin and forgiveness for the sinner who will repent and also the responsibilities of those who hold divine authority and who stand as watchmen upon the towers of Zion: showing that men holding the Priesthood are under obligation to teach and warn the wayward and reclaim them if possible through constant interest in them, that they may not die in their sins.

Suggestions on Preparation and Presentation: The divine commission of Ezekiel should be pointed out (chapters 2, 3); also a study of the judgments pronounced by him upon Ammon, Moab, Seir, Philistia, Tyre and Egypt. The Voice of Warning, chapter on **Prophecy Fulfilled**, should be read carefully, since it deals with the predictions of Ezekiel upon these nations. Attention of the class should be called to the statement that the violation of the Sabbath day, among other evils, entered largely into the punishment brought upon the Jews. Ezekiel's teachings pertaining to the coming forth of the Book of Mormon (chapter 37) should receive careful attention, also the doctrine of the Resurrection as declared by him. For a discussion of chapters 38 and 39, the Voice of Warning should be consulted, article **Prophecy Yet Future**.

Third Sunday, October 21, 1928

Lesson 37. Divine Authority: History of the Priesthood

The Prophet Daniel

Objective: Showing the calling of Daniel as a prophet with the special duty of recording events pertaining to the history of the nations from his own day down to the end of time, and to show that these utterances were made before the events occurred, some of which have come to pass in our own day and some of which are yet in the future.

Suggestions on Preparation and Presentation: In the study of the Book of Daniel great care should be taken by the teacher to stress only those prophecies which have been fulfilled, or which are understood in the light of modern revelation. Some things in the prophecy of Daniel are **sealed** even now so that they cannot be understood. The teacher should not permit a discussion of things which

are hidden and mysterious, such as the statement regarding the times and dividing of times and the "weeks." The setting up of the Kingdom of God may properly be discussed, and also many things pertaining to the Image of Nebuchadnezzar's dream, but speculation regarding the ten kingdoms with an attempt to define them, will add nothing but confusion. Neither is it wise to attempt to discuss and define the blasphemous kingdom. There is much that we do understand in the words of Daniel without entering into the things which he was commanded to seal until the time of the end. If it can be had Orson Pratt's "Kingdom of God" will be helpful in this study. Study also the "History of the Church," Vol. 3:386; D. and C. sections 89:17-21, and 116. Refer also to Lesson No. 7, "The Authority of Adam."

Fourth Sunday, October 28, 1928

Lesson 38. Divine Authority: History of the Priesthood

The "Minor" Prophets: Jonah, Joel, Amos, Hosea, Michah

Objective: To show the authority of these prophets as it is declared in their teachings and prophesying; also to point out some of the important predictions made by them, as these predictions have a bearing on the history of Israel and the nations of the earth. Moreover, to point out the predictions made regarding

latter times with which all Latter-day Saints are vitally concerned.

Suggestions on Preparation and Presentation: In studying the "Minor" Prophets, who are called such from the brevity of their works and not from the predictions they made, care should be taken by the teacher to check any tendency to enter into needless and unprofitable discussion of questions that are not vital. The main points should be considered, with the view of increasing faith rather than destroying it in the minds of the members of the class. The authenticity of these prophecies and the historical accounts recorded in these books should be pointed out by the references made to them by our Savior and His Apostles as we find them in the New Testament. Any tendency on the part of members of the class to limit the power of the Almighty should be checked by the teacher and the faith promoting incidents stressed. Prophecies which have been fulfilled and which are yet future should be presented, and the signs of the times which bear witness to the utterances of the prophets who have spoken of the latter times, should be presented to the class. For example: Joel predicted signs preceding the coming of Christ and the opening of the heavens; Amos predicted a famine of hearing the word of the Lord; Hosea prophesied of the resurrection and the restoration of Israel; Michah predicted the gathering of the nations to "the mountain of the house of the Lord," in the mountains.



A JAPANESE ACTION STATUE

A Japanese general in bronze is represented as the inspiring leader of his soldiers. Scene in Kyoto, Japan.

MISSIONARY DEPARTMENT

General Board Committee: *A. E. Bowen, Chairman; David A. Smith, Vice Chairman; H. H. Rolapp, Jesse R. S. Budge*

First Sunday, October 7, 1928

Lesson 35. Baptism of the Holy Ghost

Text: Sunday School Lessons No. 34; 1 Cor. 12:3.

Objective: To show how Baptism of the Spirit is accomplished.

Supplementary References: Doc. and Cov. Sec. 36:1-3; John 1:33-34; John 17:3; 1 Cor. 12:3; John 3:5; Luke 24:49; Acts 8:14-17; Heb. 6:1-2; Acts 2:38; Acts 5:32; 1 Cor. 6:19; Acts 8:14-17; Acts 19:1-6; II Tim. 1:16; John 16:13-14; John 14:26; Gal. 5:22-23; Rom. 8:6.

Suggestions on Preparation and Presentation: Let some class member discuss the means by which baptism of the spirit comes. By discussion show its likeness and relationship to water baptism. Show the personal preparation necessary to the reception of the Holy Ghost, the reason for repentance and water baptism as prerequisites.

Questions for Teachers

1. What is meant by being "born of the spirit?"
2. Why is an ordinance necessary to its accomplishment?
3. What place has individual conduct in the obtaining and retaining of the Holy Ghost?

Second Sunday, October 14, 1928

Lesson 36. The Holy Ghost

Text: Sunday School Lessons No. 35—(John 14:26.)

Objective: To show the mission of the Holy Ghost.

Supplementary References: 1 John 5th chap.: D. and C. Sec. 130:22; D. and C. Sec. 36:1-3; John 1:33-34; John 14:26; John 15:26; 1 Cor. 3:16-17; 1 Cor. 6:19-20; Rom. Chap. 8; John 5:24; John 17:3; 1 Cor. 12:1-14; Moses 6:52.

Suggestions on Preparation and Presentation: Have some class member by previous preparation show the place of the Holy Ghost in the life of the individual. Then by general discussion freely participated in by class members, show that while compliance with the prescribed ordinance is necessary to the conferring of the Holy Ghost, its reception and retention are dependent upon the course of conduct of the individual and that like

any other gift it must be cultivated and nurtured.

Questions for Teachers

1. What are the conditions of the companionship and guidance of the Holy Ghost?
2. What is the office of the Holy Ghost?

Third Sunday, October 21, 1928

Lesson 37. Baptism: How and by Whom Administered

Text: Sunday School Lessons No. 36.

Objective: To teach the form of the ceremony and the authority to administer it.

Suggestions on Preparation and Presentation: Have class members, by previous assignment, produce the scripture authorizing the performance of the ordinance of baptism and have all class members learn the form of the ordinance. Establish clearly in the minds of class members: 1. That baptism by immersion is an impressive ceremony, signifying a new birth and is calculated to have great influence on the person to whom it is administered. 2. That God requires not a secret, unannounced, undeclared allegiance, but a positive, unmistakable commitment. 3. That as it is a requirement of Christ's Gospel, he has determined how and by whom it shall be performed. 4. Who has authority to baptize. 5. The form of the ceremony.

Questions for Teachers

1. What scriptural evidence have we that baptism by immersion was practiced in the time of Christ?
2. What is the value of baptism as a formal pledge by the individual?
3. Who has authority to baptize, and how is the ordinance performed?

Fourth Sunday, October 28, 1928

Lesson 38. Gospel Ordinances—Confirmation of Members, Ordinations, Administering to Sick.

Text: Sunday School Lessons No. 37.

Objective: To teach the essentials of administering in the Gospel Ordinances above named.

Suggestions on Preparation and Presentation: The teacher should assemble the scripture dealing with the above named ordinances, and the authority to administer in them. Assign them for special study to class members and have them become thoroughly familiar with the essentials. Where possible class members should be given opportunity in the ward to officiate in these ordinances. By class

discussion make sure that the essential features of each ordinance are understood and apt words to accomplish the purpose intended are used.

Questions for Teachers

1. Who has authority to administer in the above named ordinances?
2. What are the essential elements of each of them?

NEW TESTAMENT DEPARTMENT

General Board Committee: Milton Bennion, Chariman; T. Albert Hooper, Vice Chairman

LESSONS FOR OCTOBER

First Sunday, October 7, 1928

Lesson 35. Industry

Text: The Teachings of Christ Applied, Lesson 35.

Objective: To teach the value of industry, both to the individual and to society.

Supplementary Materials: Bennion, Milton, "Moral Teachings of the New Testament," Chapter XXIV; Kent, C. F., "The Work and Teachings of the Apostles," pages 119-132; Mabey, Hamilton Wright, "Work and Culture or Harold Bell Wright;" Emerson, "Essays."

Suggestions on Preparation and Presentation: Is it not unnatural or abnormal for a young person to be really lazy? Are not children and youths naturally very active, and disposed to be doing something all the time? What then is the difference between a so-called lazy youth and one who is industrious? Why this difference?

Prepare in advance a series of questions such as these and make them part of the assignment one week before this lesson is to be discussed.

The members of the class should be stimulated to think through their own problems and to utilize their own experiences in their thinking. Get them to distinguish between work and play, and to state the function and the relative importance of each; also to show how this relative importance of work and play in the life of the individual may vary with age and circumstances.

Have class members collect in advance of the class discussion examples of successful individuals whose success would have been impossible without unusual in-

dustry. Apply this test of St. Paul and other well known ancient apostles, and to Joseph Smith and other modern Church leaders.

Second Sunday, October 14, 1928

Lesson 36. Property As a Means to Spiritual Ends

Text: The Teachings of Christ Applied, Lesson 36.

Objective: To teach the utility of property as a means of salvation and its subordination to spiritual ends.

Supplementary Materials: Bennion, Milton, "Moral Teachings of the New Testament, Chap. XXV; Bennion, Milton, "Citizenship, An Introduction to Social Ethics," Chaps. XV-XVIII; Kent, C. F., "The Work and Teachings of the Apostles," pages 34-45; Kent, C. F., "The Life and Teachings of Jesus," pages 167-176.

Suggestions on Preparation and Presentation: This may be a difficult lesson to teach satisfactorily. The teachings of the New Testament are plain and emphatic in subordinating private property to public good. This is true also of the fundamental teachings of the restored Church. Yet there is much prejudice, even among Church members, against any suggestion of community sharing in the use of property on anything like a basis of equality, or in proportion to need. Yet that each should serve in proportion to his ability and that each should receive in proportion to his need seems to be a well established theory in both religion and ethics, as is also the principle that each should have equal opportunity to share in the use of the resources of the earth, which God has provided for the use of man. In the light of these principles emphasis should be placed upon the ob-

ligation of each individual to produce values and to utilize these values for the good of their fellowmen, rather than for their own personal gratification.

Third Sunday, October 21, 1928

Lesson 37. Marriage.

Text: The Teachings of Christ Applied. Lesson 37.

Objective: To teach the great importance of marriage, both to the individuals immediately concerned and to the whole human race; also to call attention to some of the conditions of successful marriage.

Supplementary Materials: Smith, Joseph F., "Gospel Doctrine," Bennion, Milton, "Moral Teachings of the New Testament," Chap. XXVI; Bennion, Milton, "Citizenship, An Introduction to Social Ethics," Chaps. XXI, XXII; Kent, C. F., "The Work and Teachings of the Apostles," pages 156-168; Newman, Henry, "Modern Youth and Marriage."

Suggestions on Preparation and Presentation: The first reference given contains an excellent exposition of marriage and its responsibilities from the standpoint of the L. D. S. Church. It may be well to have some members of the class read and report on this and other supplementary materials.

Special attention should be given to the problems under "Applications" at the end of the lesson. Young people should be led to think very seriously of the problem of marriage and all the responsibilities, joys, and possible sorrows that go with it. Romance need not be eliminated from courtship and marriage, but attention should be called to the fact that marriage based upon romance alone is likely to be disastrous. The social purpose of marriage and its permanence should also be emphasized as against the present day popular notions of companionate marriage and easy dissolution of the covenant. On this point the last reference given above is especially valuable.

Fourth Sunday, October 28, 1928

Lesson 38. Chastity

Text: The Teachings of Christ Applied, Lesson 38.

Objective: To teach the great value of chastity as a quality of character and to direct attention to some of the means of safeguarding it.

Supplementary Materials: Bennion, Milton, "Moral Teachings of the New Testament," Chap. XXVI; Bennion, Milton, "Citizenship, An Introduction to Social Ethics," Chap. XXI and Lesson 21,

part III; Kent, C. F., "The Work and Teachings of the Apostles," pages 156-168; Kent, C. F., "The Life and Teachings of Jesus," pages 176-188; Newman, Henry, "Modern Youth and Marriage."

Suggestions on Preparation and Presentation: In consideration of its importance chastity is a much neglected subject in the education of modern youth. This, together with the fact that unwholesome attitudes and shallow, unsound opinions are rampant in current literature, calls for most careful and thoughtful preparation of this lesson. The arguments of unbelievers in the time honored religious codes must be met on their own grounds. This is very well done in the last reference given above; it should be in every Sunday School library, and, of course, in every public library. While the facts concerning venereal diseases are important as an argument for chastity, it is a great mistake to rest the argument upon this alone. There are social, aesthetic, emotional, as well as religious, considerations that amply justify chastity and condemn unchastity, even though there were no such thing as venereal diseases.

A GOOD WORD HELPS

The following letter, received by the New Testament Committee, should be of interest to teachers in this department:

The New Testament Committee,
Salt Lake City, Utah.

Dear Brethren:

You may be interested in knowing how those who are teaching your lessons react to the materials and the methods employed. At present I am conducting a Sunday School class of sixty young men and women, most of whom are attending high-school and college.

These lessons I consider the best I have seen anywhere. So far as I know, there is nothing to compare with them in wealth of subject-matter, in method of treatment, in suggestiveness, and in adaptability to modern conditions. They are worked out, it seems to me, with an intelligence, a knowledge, and a thoroughness that is beyond all praise.

Perhaps the thing I like most about them, however, is that they present life rather than dogma. That was, of course, the method of Jesus. Some of us teachers have got into the very bad habit of thinking we ought to present philosophy and science in our religious classes—subjects our pupils can get much better elsewhere—and to soft-pedal the very thing it is our sole business to give, namely religion and life. The chief pur-

pose of a so-called theology class is, not to present the word of God as a thing apart, but rather, it seems to me, to call up for consideration our own experiences and to throw upon them the spot-light of revealed truth, so we shall know how to decide better our mental conflicts. And this your lessons do admirably.

I wanted you to know how I feel about the matter, because your only reward is the consciousness that your self-sacrificing work is being of use to others. Anyway, a boost is better than a knock.

Very truly yours,

JOHN HENRY EVANS.

OLD TESTAMENT DEPARTMENT

General Board Committee: *Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin*

First Sunday, October 7, 1928

Lesson 34. Temples.

Text: I Kings 5 and 6 and Talmage's: "The House of the Lord."

Objective: Temples of the Lord link the present with the past and the future into an eternal relationship.

Suggestions on Preparation and Presentation: The teacher will find Elder Talmage's book full of excellent material. It contains descriptions of Solomon's Temple and also of other ancient temples. In description and illustration of modern temples of the Latter-day Saints it is especially complete. The book was published in 1912 before the Canadian, Arizona and Hawaiian Temples were completed, and consequently will not contain descriptions of these. Current Church literature, especially the magazines at various times have published pictures of these newest temples, and it is suggested that Teachers search through them for pictures and literature. Your class can always be enlivened and your lessons effectively taught through the use of pictures.

When this lesson is previewed and assigned on the last Sunday in September, two questions may be raised: (1) Why are Temples built? and (2) What ordinances are performed in Temples? Ask the pupils to discuss these questions with their parents.

In the development of the lesson the effect of the temple ordinances should be made clear. Ordinances for the dead link the present generation with past generations, and the ordinances for the living link the present generation with posterity into eternal relationships. The romance of genealogy can be impressed upon the pupils by taking a brief excursion into that field, demonstrating how

the present generation is related to the past.

Lesson 25 of the Gospel Doctrine Department will be found helpful.

Preview Next Lesson.

In the lessons on the Periods of the Judges and of the Kings, the scope of Israel's History was quickly scanned to get a bird's-eye view. Next Sunday's lesson is another turning back for the purpose of noting details about this history. The reigns of certain of the kings of Israel will be studied for this detail. These periods are full of action and romance. The elements of tragedy are strong; forces are present dragging the kingdom down to bondage and extinction as there are righteous forces striving to save it. Have your pupils look for these two great forces and describe them in detail after the week's preparation and when the next class recitation comes.

Second Sunday, October 14, 1928

Lesson 35. The Division of the Kingdom.

Text: I Kings 11:26-41 and Chapter 12.

Objective: Alliance with Jehovah is a guaranty of safety and progress.

Suggestions on Preparation and Presentation. The Pupils' "Lesson" for this department (No. 35) and "Lesson" 26 and 27 of the Gospel Doctrine department offer helpful material for the development of this lesson around the objective stated. The consequences of failure to make alliance with Jehovah though negative will serve to emphasize this Lesson's aim, especially if the teacher will remind the pupils of occasions when Israel was prosperous and powerful. Inevitably this occasion arose when the leadership of the

Prophets was recognized and the people were striving to serve the Lord. Note the period of Moses' leadership. It was pre-eminently glorious because of the alliance with Jehovah. David's loyalty to Him was the reason for that great king's success. Solomon's kingdom flourished while he was loyal to his Omnipotent Ally.

The story of the American Constitutional Convention in which disorder prevailed and progress was at a standstill until Benjamin Franklin proposed that the assembly make alliance with Divine Providence through prayer is in point.

This approach will serve as an introduction to lessons to follow, when the kingdoms of Israel and Judah are studied and the missions of Elijah and Elisha are noted. Develop a clear conception of the reason for the division of the kingdom after Solomon's death and forecast the history of the two kingdoms from the start each gets under the kings of Rehoboam and Jeroboam.

Note how the kingdom was divided territorially as well as tribally. What religious influences prevailed in each? To what dangers did the geographical conditions of Israel expose her? Note her relationship to Assyria on the north, and Phoenicia on the west. What influences did the latter nation bring into the life of Israel?

The foregoing can serve as a preview of next Sunday's Lesson when the Kingdom of Israel is studied in detail.

Third Sunday, October 21, 1928

Lesson 36. "The Kingdom of Israel."

Text: See June Juvenile Instructor, page 335 for Chart and References.

Objective: Man exposes himself to the consequences of folly and error by spurning the guidance of the Prophets.

Suggestions on Preparation and Presentation. The charts made for use with lesson 29 on the period of the kings will prove helpful now in conducting a review before selecting certain kings of Israel for intensive study. It is assumed that the significance of Israel's geographical position with relation to Phoenicia and Assyria has been made clear, and the nature of her extensive border has been pointed out.

This would afford a good opportunity also for a sweeping review of the origin and development of the Ten Tribes embraced within the Kingdom of Israel. Who was the common ancestor of these tribesmen? Have the tribes named. After whom were they named? Trace briefly the general history of the tribes, noting that they preserved their tribal identity

from the time of Jacob, through the sojourn in Egypt, bondage, the plagues, the Exodus, the conquest of Canaan, the period of the Judges and the Kings.

Note with what violence the Kings of Israel held their thrones. Bring out clearly what disturbing elements were always at work and why murder and assassination were so common. The wilfulness and disobedience of the kings toward the prophets of God spread a spirit of unrest and disorder throughout the kingdom and produced a condition of anarchy which left the kingdom helpless before its powerful foreign foes.

If the reign of Ahab has not been studied closely already, this lesson affords good opportunity. If time will permit, the reign of Jehu and Jeroboam II can be studied with profit.

By all means emphasize the part the prophets had to play in the history. Note the influence of Elijah and Elisha, Amos, Hosea and Isaiah. The most profound and beautiful phases of Israel's history grow out of the dramatic missions of the prophets. The power and majesty of that man of God, Elijah, as it is emphasized by being set against the background of wickedness during Ahab's reign cannot help but have a stirring effect upon your class.

The simple, forceful appeal for social righteousness and justice which Amos made will hold the interest of your class, if its full possibilities are developed.

Hosea, whose vivid portrayal of the redemptive power of love hints at the coming of Israel's Redeemer, will win the hearts of your pupils.

The contrasts of humility, justice, obedience, and righteousness exemplified in the prophets of Israel, with the wilfulness, wickedness, cowardice and folly of the kings should be brought out.

Fourth Sunday, October 28, 1928

Lesson 37. Elijah and Elisha.

Text: I Kings 17, 18 and 19 and II Kings 1 and 2. (Elijah) II Kings 5, 6, 7 and 9:1-12. (Elisha) also II Kings 2, 4.

Objective: The Lord gives power to His Prophets for the blessing of mankind.

These two characters can be studied with good effect by considering their contrasts and likenesses. Both had an intense love for Jehovah. Both were profoundly moved to use their power for the blessing and benefit of the people of Israel. Both diligently preached the power of Jehovah.

Elijah was a rugged, forceful, stern and courageous character. Elisha admired Elijah with all his heart and had no desire so strong as the desire to con-

tinue Elijah's work. Elisha and Elijah performed miracles, displaying Jehovah's power.

Elijah's conflict with Ahab and the contest with the priests of Baal reveal the prophet's character vividly.

Elisha has been called the "Wonder Worker," because of the numerous miracles he performed, notably: the healing of Naaman, the Widow's Oil, the Shunammite Woman, and the making of the ax head to float.

Assign the reading and telling of these

stories to members of your class, giving them references and helping them find pictures, which will illustrate the stories. There are a number of good pictures available. Some have been printed in the *Juvenile Instructor*, three and four years ago. Books of Bible Stories contain them as do many books of art, commonly available.

Next Sunday's lesson will afford opportunity for review and for consideration of the Lost Tribes. Prepare an appropriate preview.

BOOK OF MORMON DEPARTMENT

General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; Horace H. Cummings and Wm. A. Morton

LESSONS FOR OCTOBER

First Sunday, October 7, 1928

Lesson 39.

Text: Helaman, 5-9.

Objective: Servants of the Lord testify of the things they have seen and heard. Under the law of Moses, signs and miracles were given; under the law of the Gospel, the gift of the Holy Ghost, to confirm their testimony.

Why does he who "seeketh after a sign" belong to a wicked generation? Perhaps a discussion of today's lesson may help in the answer to this question.

Some suggested questions: Who heard the voice: "Repent ye, repent ye, etc.?" Who saw the "cloud of darkness" and the "pillar of fire?" Who saw the heavens open and the angels come down?

Why did they see it and not others?

How could others know of the things they had seen?

What were they bidden to do? How was their testimony received?

Did the wicked feel inferior or superior to the righteous? Wherein did they think their inferiority or superiority consisted?

Why was the condemnation of the Nephites greater than that of the Lamanites?

What did Nephi, the son of Helaman, prophesy concerning them?

What did he prophesy concerning the chief judge?

What reasons did the people have for believing this prophecy? How was it received? How was it confirmed? Why?

On the way to Damascus, Paul had a vision? What did Paul see and hear at that time? What did those with him

see and hear? Would you think they were converted or not? Why do you think they did not see as much as Paul?

On Paul's voyage to Rome, what visions did he have?

What did the captain know about it? How did he perhaps explain it?

Do you think he became a "Christian?"

Do you know of any miracles that were given as "signs" in the Old Testament?

Can you explain then the Savior's condemnation of the sign-seeker?

What is the manner approved of the Lord of obtaining a witness or a testimony of the truth?

Second Sunday, October 14, 1928

Lesson 40.

Text: Helaman, 10-16.

Objective: It is easy to listen to the prophet of the Lord when he says what we are eager to hear, but it is vitally important that we hearken when he says that which is contrary to the desires of our hearts.

Should a preacher of the word try to please the people or the Lord?

What was Nephi's message to the people? For what reasons would it tend to arouse displeasure?

How did the people react? Why was a famine given?

What did the people say of one who prophesied of their sins and declared unto them the word of the Lord?

What did they say of one who said "Do whatsoever your heart desireth"?

Is there any tendency to do the same both within and without the Church today? Wherein is it shown?

What were to be the signs of the

coming of the Savior? Of His death?

Why had the Lord chastened the Nephites?

How were the prophecies concerning the Savior received? Did the people repent?

Why were the Nephites to be destroyed rather than the Lamanites?

Can you think of any teachings of our leaders in the Church which some of us seem to be unwilling to hear? If we listen to that only that pleases us, what will be the result?

Third Sunday, October 21, 1928

Lesson 41.

Text: Third Nephi, 1-7.

Objective: Only by the spirit of the Lord can we know that a prophecy has been given or a miracle performed by His power.

Why are people of other churches not converted by the prophecies and miracles that have been given and performed in the Church?

What did the people think of the signs in fulfillment of the prophecies concerning the birth of the Savior?

How did they explain the signs?

What was the tone of the letter of Lachoneus?

What elements caused the Nephites to win the battle with the robbers?

Why were not all converted who knew of the miracles of the Savior?

Why are non-members of the Church

not converted by the prophecies given through Joseph Smith?

How can we know if a dream is of the Lord or not? Whether someone has been healed through the power of the Lord or not?

In case of doubt, what may we do if in the line of duty?

Fourth Sunday, October 28, 1928

Lesson 42.

Text: Third Nephi, 8-12. (Read also "A Glimpse of Long Ago," to be found on page 457, this issue.)

Objective: The Lord appeared unto a remnant of the people chosen because of their faith and works; their testimony is preserved unto others.

What were the signs of the Savior's crucifixion?

What cities were destroyed? Why?

How did the Savior appear? Who was privileged to see Him at His coming?

What means have succeeding generations of knowing about it? (By their testimony and the testimony of the Spirit).

How is the Gospel proclaimed in our day?

Can you think of any reason why it should be so? Has it ever been otherwise?

What is the first essential we must possess if we are to preach the Gospel? (A testimony.)

How is it obtained?



L. D. S. SUNDAY SCHOOL, SAN BERNARDINO, CALIFORNIA

Sitting at left of picture: J. H. Echols, First Assistant; J. H. Jolly, Second Assistant; M. D. Lowry, Superintendent. At right: Roy Skousen, Branch President.

CHURCH HISTORY DEPARTMENT

General Board Committee: *Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman; Josiah Burrows*

First Sunday, October 7, 1928

Lesson 39. Joseph F. Smith, a Life-Long Teacher of Righteousness

Text: Sunday School Lesson, No. 39.

Objective: To show that out of the midst of distressing diversities there sprung one of the Church's greatest leaders, Joseph F. Smith.

Supplementary References: "Prophets and Patriarchs," Cowley; "Relief Society Magazine," Vol. 6; "Improvement Era," Vol. 22; "A Biographical Sketch in Gospel Doctrine," pp. 666-685; "Essentials," Smith, pp. 623-637; "Young Folks History of the Church," Anderson, pp. 173-181; Also see "Biographical Encyclopedia" and "History of Utah."

Suggestions on Preparation and Presentation: Contrast President Smith's early life of trial and suffering with his later life of glorious attainments. Help your students to see what an honored position one holds who becomes "God's mouth-piece" to the Lord's restored Church. Show them again what a long, worthy course one must follow in righteousness before the Presidency is bestowed upon him, starting at the bottom of the quorum of the Twelve, etc.

Questions for Teachers

1. Give the chief reasons why the Saints were driven from Nauvoo.
2. Why should these people be allowed to settle in Illinois?

Second Sunday, October 14, 1928

Lesson 40. Heber J. Grant, the Seventh President of the Restored Church

Text: Lesson Leaflet, No. 40.

Objective: To show the marvelous successes of another widow's son whose father dies when the boy is but nine days old, yet through persistently grasping every opportunity he finally rises to the Apostleship and later to the Church presidency.

Supplementary References: "Essentials," Smith, pp. 638-642; "Biographical Encyclopedia," Vols. 1 and 3; "Prophets and Patriarchs," Cowley; Deacon's "Manual" of 1920 give intensely interesting stories of "Baseball, Penmanship and Bookkeeping Attainments," pp. 76-79;

Also same "Manual" for 1927, pp. 118-121; "Improvement Era," Vol. 22.

Suggestions on Preparation and Presentation: Every teacher should say to herself, "How can this lesson modify the lives of my students?" As education cannot proceed without modifying conduct, one should be alert to her possibilities. Being a modern dynamic force will bring any class, ever so stupid, to a magnetic response. Isn't a failure generally traced to the head director? Then what about a successful class? Can you rest satisfied with your "job" when you have read nothing but the leaflet? You might have some person in your ward that could come into your class by invitation and thrill your group by talking to them on President Grant's life.

Questions for Teachers

1. Why does President Grant often refer to his own attainments as a boy in baseball, marbles, penmanship, and bookkeeping, etc.?
2. Why does he regularly recommend Allen's book, "As a Man Thinketh"?

Third Sunday, October 21, 1928

Lesson 41. Eliza R. Snow, Zion's Poetess

Text: Lesson Leaflet, No. 41.

Objective: To show that the Restored Gospel developed noble women as well as noble men, and that to each came "Hidden treasures" far excelling those of the natural mind.

Supplementary References: "History of Utah," Vol. 4, pp. 573-576, Whitney; "Biographical Encyclopedia," Vol. 1, pp. 693-697; Two volumes of poems by Eliza R. Snow; also see "Correspondence from the Holy Land."

Suggestions on Preparation and Presentation: As part of the teacher's "stock in trade" she should turn through the index of the L. D. S. Hymn Book or Psalmody, finding the pieces written by Sister Snow. Help the student see the divine in the author's life as it vibrated out into verse. The sublime poem, "O My Father" is of exceptional value. A comprehensive and enthusiastic analysis will leave a love for this beautiful hymn that can never wear off. Try it!

Questions for Teachers

1. To you, what is the most vital thing left us by Sister Snow—why?
2. How is humility the door to greatness?

Fourth Sunday, October 28, 1928

Lesson 42. Emmeline B. Wells, a Leading Woman in Zion

Text: Lesson Leaflet, No. 42.

Objective: To show that Emma's positive statement, "I am going to give my whole life to the Church," and then firmly and resolutely sticking to her aim was a force that gradually lifted this little woman into the very hearts of all who met her.

Supplementary References: "History of Utah," Vol. 4, pp. 586-590, Whitney; "History of Y. L. M. I. A." pp. 45-53, Susa Young Gates; "Biographical Encyclopedia," Vol. 2.

Suggestions on Preparation and Presentation: For this Sunday, there is nothing in print so helpful as the "History of the Y. L. M. I. A." Do your best to find one. You may have some interesting person in your ward who knew her well and could be an inspiration in your class on this day.

• Questions for Teachers

1. What seemed to be the force in Aunt Em's life?
2. Why was her statue placed in "Utah's Pantheon?"

Bunch Your Hits

A. J. Verrill, in "Boy Life"

I sat and watched a ball game,
And the score stood 3 to 1
In the ninth and closing inning,
And the last half had begun.
Two were out, and on the batter
Strikes had been called "one" and "two,"
And the other side was shouting,
Feeling that the game was through.
Then I heard the captain speaking,
Calm and clear his voice it came:
"Just a little hit, now, Baker;
There is time to win the game."

Then there came a crash of bat-wood;
On the sunset air it pealed,
And the ball went skimming safely
Out into the center field.
While the catcher and the pitcher
Exchanged signals with their mits,
Someone cried out: "Here's for winning!
Bunch your hits, boys, bunch your hits."
Sure enough, that's just what happened,
And the next one got first base;
Next man up then drove a liner
Out into an open place.

There they were with three on bases;
But already two were out,
And it was a bit exciting
As the people cheer and shout.
'Twas the captain faced the pitcher,
Can he, will he, make a hit?
And we almost stop our breathing
As the catcher lifts his mit
In a signal to the pitcher
For the kind of ball to serve,
And the pitcher, like a bullet,
Drives across the plate a curve.

Crash! the captain with his bat-stick
Squarely met the leather pill,
And, for all that I can tell you,
That baseball is going still.
High it soared above the fielders,
Out and o'er the fence it flew;
While it stopped, or where it landed,
I am sure that no one knew.
But there's one thing I can tell you,
That the score stood 3 to 5,
And this lesson it will last me
Just as long as I'm live:

Never to give up as beaten,
Though there does not seem to be
Any chance at all of winning,
And the score stands 1 to 3.
Keep your head, and just remember
All things work out much the same,
And, though strikes are two against you,
Just a hit may win the game.
Don't forget this word of counsel:
When you face your bluest fits,
Then's the time to make a rally—
Bunch your hits, boys, bunch your hits!

PRIMARY DEPARTMENT

General Board Committee: Charles B. Felt, Chairman; Frank K. Seegmiller, Vice Chairman; Assisted by Florence Horne Smith, Lucy Gedge Sperry, Tessie Giauque

LESSONS FOR OCTOBER

Preview Questions

1. Apply lessons 13, 14, 15 and 16 to the Great Objectives of our Church History Stories.

2. Read I Peter 4:14. Mark 10:29-30. How are men rewarded in this life and the life hereafter for being "True to the Faith?"

3. (a) What effect would such a wonderful manifestation of God's power as that which took place in Nauvoo have upon the Saints? (b) How does the reading or relating of it affect you?

4. How does the martyrdom of Joseph Smith convince you that he was a true prophet?

5. What significance has the miracle that took place when Brigham Young was recognized as leader of the Church to you?

6. Compare the exodus of the Saints under Brigham Young with that of the Israelites under Moses.

First Sunday, October 7, 1928

Lesson 13. True to the Faith

Text: "Bible and Church History Stories," page 62.

Song: Teacher sing at close of story, "True to the Faith," No. 179, (verses 1 and 2.)

Note: "Brother David Patten was a very worthy man, beloved by all good men who knew him. He was one of the Twelve Apostles, and died as he had lived, a man of God, and strong in the faith of a glorious resurrection, in a world where mobs will have no power or place." The Prophet Joseph grieving over Elder Patten's body pointed to it and said: "There lies a man that has done as he said he would—he has laid down his life for his friends."

Second Sunday, October 14, 1928

Lesson 14. Nauvoo the Beautiful—A Day of God's Power

Text: "Bible and Church History Stories," page 66.

Additional References: Teachers are

urged to read the fuller account of this "Day of God's Power" as given in "Leaves from My Journal" (Woodruff) or pages 3 and 4, Vol. IV of "History of the Church."

Third Sunday, October 21, 1928

Lesson 15. The Martyrdom

Text: "Bible and Church History Stories," page 71.

Additional Reference: To catch the spirit of this lesson, be sure and read Section 135 (Appendix) Doctrine and Covenants.

Teachers sing 1st and 2nd verses of "Joseph, the Blest," No. 260.

Fourth Sunday, October 28, 1928

Lesson 16. Another Moses Called—Brigham Young

Text: "Bible and Church History Stories," page 75.

Teachers: Do not fail to read from page 385 to page 408 in "Essentials in Church History"—there are many copies of this book in your ward.

A TEACHER'S POSITIVE PARAGRAPHS

I cannot put powers or interests into this child; but I can develop those he has.

I cannot learn for this child; but I can show him the right things to learn—and make them interesting.

I cannot expect my pupils to be pleasant if I am unpleasant; I can leave my personal worries and difficulties at home.

I cannot expect my pupils to like me if I dislike them; I can remember their likable qualities and cultivate a sense of humor.

I cannot expect my pupils to respect me if I am unfair or petty, or intolerant; therefore I shall not make it a personal matter if a rule is broken or a pupil is stupid.

I cannot expect my pupils to obey if I have so many rules I cannot remember them myself; but I can establish the minimum of needed rules, and firmly but fairly see that they are obeyed, letting

the pupil decide the less important points for himself.

I shall say "Thou shalt," for it is more effective than all the "Thou shalt not's" in the world.

I shall use more praise; for praise is more potent than scolding.

I shall remember myself to be tolerant, patient, gentle, firm, and fair in discipline, slow to wrath, and constantly searching out the motive of my pupils' behavior.

(By Dr. L. G. Lowrey, Director of Child Guidance Clinic, Cleveland, Ohio.)

TWELVE THINGS TO REMEMBER

(Marshall Field)

1. The value of time.
2. The success of perseverance.
3. The pleasure of working.
4. The dignity of simplicity.
5. The worth of character.
6. The power of kindness.
7. The influence of example.
8. The obligations of duty.
9. The wisdom of economy.
10. The virtue of patience.
11. The improvement of talent.
12. The joy of originating.

KINDERGARTEN DEPARTMENT

General Board Committee: Charles J. Ross, Chairman; George A. Holt, Vice Chairman; Assisted by Inez Whitbeck

First Sunday, October 7, 1928

What Has God Given?

Our Friends

Text: "The Book of Life," Vol. 1.

Objective: God has given us our friends, we must love them and help them.

Story: Jennie's father came home one evening very tired. He had been working hard all day. He wanted to eat supper and then sit down and rest.

Just as he was comfortably sitting, with his paper, in his large arm chair, a man came to the door to see him.

When the man had left, father and mother talked together for a long while. Then father put on his overcoat and hat and went out.

"Why is father going out?" asked Jennie, "he said that he was so tired."

"Because a friend needs him," said mother.

"I have playmates; are they friends?" asked Jennie.

"Yes, friends are people who know each other and like to help each other," answered mother.

"And father went out, tired though he was, because he wanted to help his friend," said Jennie.

"Yes," said mother. "He would rather help his friend than to enjoy his rest."

"How did father come to have this man for his friend?" asked Billy.

Mother was quiet for a moment before she answered Billy.

There are so many answers that she

could have made. What do you think some of them were?

"I think," she said at last, "this is the best answer:

"God puts friendship into our hearts."

"Oh," said Jennie. "Then friendship must be something very fine if God gives it to us."

"It is," said mother. "It is very fine. It is one of God's very good gifts. And we should all show our gratitude to God, by loving our friends and wishing always to help them."

Gem:

"Let's be kind to one another

Let us win each other's love.

Let each be a sister, brother,

As the Angels are above."

Rest Exercise: Act out doing a kindness for a friend. Push him while he swings. Gather some flowers for her when she is ill, etc.

Songs for the Month: "Forgiveness," Kindergarten and Primary Songs.

"Obedience," Kindergarten and Primary Songs.

"We Thank Thee, O God, for a Prophet," page 102, D. S. S. Song Book.

Second Sunday, October 14, 1928

Lesson 65. Jesus' Call to the Fisherman

Text: Matt. 4:18-22; 10:1-10; "Sunday Morning in the Kindergarten," Lesson 65.

Objective: Those who are obedient to

the Master's call become more helpful to their fellowmen.

Suggestions: Peter, James and John were obedient to their parents when they were children. They grew to be useful, kind men, steady in their work, so they were chosen to be Jesus' Apostles.

If we wish to serve our Heavenly Father when we are older, we must begin now by being obedient and by being willing to serve others. Then the Lord will choose us to perform a great work as He did Peter, James and John.

Gem: Same as for last Sunday.

Rest Exercise: Apply the thought of helpfulness in the Rest Exercise by acting out the children's suggestions of how we serve others.

Pick up the fallen fruit under the trees of a neighbor lady who needs a helper—carry wood from the shed, etc.

Third Sunday, October 21, 1928

Authority of Christ Again Restored to the Earth

Time: In the latter-day.

Place: Nauvoo.

Text: "History of the Church," Vol. 1, pages 40-42.

General References: "Sunday Morning in the Kindergarten," Lesson 66.

Objective: In order to officiate in the ordinances of the gospel, proper authority is necessary.

Suggestions: Jesus taught the people that it was right to be baptized. The Heavenly messengers who appeared to Joseph Smith, told him to teach baptism to the people and gave him the correct form. It was the same manner in which Christ was baptized. Christ set the example, so when we are baptized in the same way He was, by those who have the authority it is surely the correct mode.

The Sacrament is administered to us just as Jesus gave it to His disciples. Just before His departure He told them to meet often and do it in remembrance of Him. Joseph Smith was told how to administer the Sacrament; what to say, and what to use. Then, too, the power of healing the sick was given to Joseph.

What a wonderful thing it is to have in our Church today the same power that Jesus had when He was on the earth.

How thankful we should be to our Heavenly Father. And to show our love to Him we should always try to do His will and keep His commandments. Help the children to feel if they love Heavenly Father while they are little boys and

girls they will love Him more when they grow older.

Review the Gem:

"Remember your prayers, little children,
Both morning and evening each day,
The Lord is e'er ready to hear you.
He likes all His children to pray."

Rest Exercise: The same thought as for last Sunday.

Fourth Sunday, October 28, 1928

A Missionary Call and Experience

Text: "Sunday Morning in the Kindergarten," "My First Mission," George Q. Cannon.

Time: When Elder Cannon was on a mission.

Place: In the mission field in Hawaii.

Objective: Sacrifice through love for the Gospel brings spiritual blessings.

Suggestions: The experiences of Elder Cannon were very wonderful, tell the children how he sought the Lord for help on every occasion. How he was blessed because of his faithfulness. If we always do what we know to be right, obeying the teachings of our Heavenly Father it will be easier for us to "Seek the kingdom of Heaven" and realize the importance and full meaning of that statement. There is nothing on earth that can give us the joy and happiness like the Spirit of our Heavenly Father. So let us seek for the thing that gives us the greatest joy and happiness on this earth and fits us for the life to come. Missionary experience where faithfulness, prayerfulness has saved, or helped, may be used to illustrate the thought desired to be impressed upon the child.

Gem for Fourth Sunday, same as for last Sunday.

Rest Exercise: What is going on in the home, in preparation for winter?

Help mother prepare the fruit for bottling.

Help father store the grain and potatoes, etc.

Preview Questions

1. Why were Peter and James chosen as disciples of Christ?

2. How are we benefited by having the power of the Priesthood in our midst?

3. Point out three of the most important things that you consider necessary for a missionary to do in order to be successful in his work.

RELIGION CLASSES

This Department conducted by Harrison R. Merrill, Brigham Young University, for General Church Board of Education

Religion Class Superintendents, Are You Ready?

The stake Religion Class superintendent, if he is to have the success for which every official hopes, should be active during August and September. This is his opportunity to make his school year a success. It is his business to see that the stake organization is complete and ready to function when the time comes, and the time is at hand.

His first problem, of course, is to secure a stake faculty if he has not already done so. This faculty should be made up of himself and at least one supervisor for each grade of the Religion Class. These faculty members should then be brought together in a meeting in which their duties and privileges should be carefully pointed out. The text books and hand books should be secured and these faculty members should prepare themselves for expert service, for they are engaged as experts of the various grades.

It would be a splendid thing, if these faculty members are not regular school teachers, if they would attend the county or city educational institutes which will be held just before school opens. At these sessions they will get many things which will be helpful to them in their work.

This stake faculty should prepare for a stake institute to be held before Religion Class begins. The superintendent and each supervisor of each grade should then make an effort to see that the wards have a representative from each grade at the educational institute. Here the supervisors should go over the year's work of the various grades, meeting separately, and should assist the teachers of the ward to plan their work.

There is no reason why the Religion Class work cannot work as smoothly as the day school work, provided the workers are interested. It is true that the Religion Class workers serve without pay, yet, if they accept the positions offered them, they should discharge their duties to the best of their ability.

Superintendents and stake faculty members should make a careful study of the Religion Class hand book. In it they will find many suggestions which will be of great help to them.

Is The Religion Class Machine In Repair?

Bishop's, in their capacity of chairmen of the Ward Boards of Education, ought very soon to call a meeting of the Ward Board of Education in order to check over the Religion Class "machine" to see that it is in repair in all respects, and ready to begin work with the opening of the school in the fall. The school boards by now have, almost without exception, engaged all of their teachers for next year and are now busy, no doubt, putting their school plant into first class order for a long session of school. Ward boards should follow their example.

The Ward Board of Education might call the ward Religion Class principal into the session for a conference. During this meeting a number of problems might be considered carefully:

1. The teaching force. If the Religion Class of the ward expects to use the day school teachers, then their names should be secured from the school board, and they should be approached on the subject at once. If the teachers are to be made up of local people who reside in the ward, then they should be lined up at once. Plans for a Religion Class institute to be held before the opening of school could then be laid.

2. The physical equipment.

- A. Suitable quarters for the Religion Classes should be decided upon and put in first class condition for the opening session. If these quarters are to be the day school rooms, then the school board will look after their repair; if they are to be the meeting house or other building, then the Ward Board of Education should provide blackboard space, seats, pointers, and any other equipment the teachers may require.

- B. Text books should be provided for the children, or at least a plan for providing them should be made. If the children or the parents are to furnish the books, then a campaign for securing them should be under way at least two weeks before the classes begin. If the ward is to furnish them, then some plan for securing the funds with which to buy them should be made. It is the hope of the general board that in all grades above the second pupil will have a text book of his own.

After the teachers are secured and the

equipment is in order, it should be the pleasure of the Ward Board of Education to encourage the teachers to prepare thoroughly for their work. The Religion Class institute held before the classes open is one of the best methods to employ in encouraging such preparation.

Of course, the stake Board of Education should be the encouraging force behind all of this activity. The stake presidency by calling a Board of Education

meeting can provide a stake institute, and stake encouragement.

The administrative boards of the Religion Classes can do more during August and September to make Religion Class work a success than they can do any other time of year. The summer months should be their period of activity. Once the classes are under way the principals, aided by the superintendents, supervisors, and teachers, can do the rest.

Monkeys Without Tails

By Elmer A. Graff

An intensely interesting pastime is that devoted to watching the busy ant. He is friendly if you do not molest him, but beware should you chance to kindle his anger against you. Of the numerous occasions on which I have observed them, the following incident is a striking example of their wonderful team-work.

While irrigating a wheatfield, I chanced upon a large circle, made bare by a family of aggressive ants that had eaten off the plants for a radius of about twenty feet. In order to get the water beyond their bed, it was necessary to shovel the dirt from the furrows. As soon as the ants observed the water on both sides of them, they began moving to the edge of the clearing, where the leader hastily climbed a stalk of wheat. As if given a signal, the ants began mounting this particular blade in rapid succession. By this time the leader had reached the tip end of a blade, which, although a foot from the ground, reached well over the stream of water in the furrow. Holding to the end tenaciously, the next ant held to the first and so on until twenty-nine of them had succeeded in bending the leaf to the ground. Over this improvised bridge there was a steady stream of refugees. At last all were safely over the first raging torrent, and I wondered how the twenty-nine would reach safety. Suddenly the fellow holding on to the plant, let go, and immediately the current started to swing them

down stream. The ants on land acted as an anchor (since a dozen more had come to the rescue) and by clinging tenaciously to each other, the line swung ashore; then and not till then did each let go of the other.

I was amazed to see this same process going on over the next stream or furrow, and continuing on until four or five tremendous streams had been bridged, and all were safely landed. It reminded me of stories regarding the rapidity with which monkeys can travel in the tops of trees while penetrating a dense forest.

At last it was time to turn the water, and no sooner had it ceased to run in the sandy furrows around the ants' stronghold than they could be seen coming back to their abandoned fortress en masse. Each knew exactly what was expected of him, and in just a little while thousands of eggs and larvae had been taken from their damp quarters and brought out into the sunshine. Hundreds of grass seeds were also brought from wet cellars and allowed to dry before being stored away again.

When the sun was descending over the farthest mountain top, I decided to go home and in passing I noticed that almost all of the larvae had been taken back to their underground brooders, and again I could not help but wonder at their marvelous team-work.



A Glimpse of Long Ago

Book of Mormon Stories
For the Home

By Leah Brown

CHAPTER 15

The Nephite Christmas

Christmas morning dawned clear and bright. The children, in their eagerness to see the surprises Santa Claus had left for them, arose early. The tree was soon alight with the various colored candles, showing plainly the generous supply of toys with which it had been decorated. How jolly it was! No one was disappointed with the selections Santa had made for him. The whole air was filled with joyous laughter, and the spirit of Christmas prevailed. A more pleasant day was never spent. But it would not have been complete without the usual evening devotion and story, so at the usual hour they were all gathered once more about the fire with grandpa in their midst.

"I see that you are all anxious to know what happened among the Nephites when Christ was born," began grandpa, "just as the Nephites were anxious that the signs of His death should be given. Five years after Samuel, the Lamanite Prophet, preached from the walls of the city of Zarahemla, and told the Nephites of the coming of Christ, there was great excitement throughout the land. The unbelievers said the prophecy was not true, for the time had passed that the sign should be given. They even set a day in which all the believers should be put to

death if the sign of Christ's birth should not come."

"They were about as wicked as the people grandpa told us about, who killed Jesus, weren't they grandpa?" asked Dan.

"Yes, they were very wicked," said grandpa. "Oh, how sorrowful the believers were! They prayed earnestly to God for protection; and oh, how they watched for those signs, fearing that for some reason they should not come. Nephi went out all alone and bowed himself down in mighty prayer to God in behalf of his people. All day he fasted and prayed. Then suddenly, in the hush of the evening, he heard a voice. It was the voice of the Lord telling him to be of good cheer, for that night the sign would be given, and tomorrow Christ would come into the world."

"Oh, I'll bet Nephi was happy when he went back to tell his people," said Gertrude.

"And I can just imagine how surprised all those wicked people were when it didn't get dark," said Ned.

"Yes," said grandpa, "when the sun went down and there was no darkness, the people were greatly astonished. There were many who had not believed the words of the prophets, and they fell to the earth as if they were dead. They were afraid because of their great wickedness. As they saw the prophecies continue to be fulfilled, many believed and came to Nephi to be baptized. So there was peace in the land once more."

"Oh, I'm so glad," said Gertrude.

"But peace had not come to stay," said grandpa. "Not many years passed until the Nephites turned again to their wicked ways. Many even joined the Gadianton robbers. They became just as wicked as they had been before the birth of Christ. When the time came that they began to look for the signs of Christ's death, they said again that the prophecies were not true, for the time had passed in which they were to be fulfilled. But suddenly, just when they were least expecting it, it came. The whole earth was covered with a dense, dark mist. Peals of thunder shook the earth, and the lightning flashed angrily through the sky. The great city of Zarahemla took fire, and the city of Moroni sank into the sea. Earthquakes came, breaking up the country and burying great cities, while fierce whirl winds carried many people away."

"Oh, grandpa, how long did it last that way?" asked Ned.

"The storm only lasted a few hours," said grandpa, "but for three days the darkness prevailed so dense that not even a light could burn."

"Were everybody killed?" asked Gertrude anxiously.

"No, they were not all killed," said grandpa. "Everywhere people were mourning and wishing they had repented before that terrible day so that their loved ones would not have been killed. Then suddenly the mourning ceased. Everyone stopped to listen to a wonderful voice from heaven:

"O, all ye that are spared because ye are more righteous than they, will ye not now repent and turn unto me that I may heal you? I say if you will come unto me ye shall have eternal life. Behold, I am Jesus Christ, the Son of God. I came unto my own, and my own received me not. And the scriptures concerning my coming are all ful-

filled. Your sacrifices and burnt offerings shall be done away with, and ye shall offer for a sacrifice unto me, a broken heart and a contrite spirit. And whoso repenteth and cometh to me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me at the time of their conversion, were baptized with fire and with the Holy Ghost, and knew it not. Behold, I have come unto the world to bring redemption unto the world, to save the world from sin. Therefore, whoso repenteth and cometh unto me as a little child, him will I receive: for of such is the kingdom of heaven."

Grandpa ceased speaking, and the room became quiet. All sat silently thinking of the wonderful words which Christ had spoken.

"When the darkness cleared away," began grandpa again, "what a different world they saw. In the land of Bountiful the people were gathered at the temple talking of the great things that had happened, when again they heard a voice from heaven. It was not a harsh voice, nor a loud voice. But oh, how sweet it sounded: 'Behold my beloved Son, in whom I am well pleased, in whom I have glorified my name: hear ye him.' Then as they stood looking toward heaven, they saw a man clothed in a white robe, come down and stand in their midst. The people remembered that it had been prophesied that Christ would show Himself to them after His ascension, and they fell to the earth with fear. But Jesus told them to arise and come and see the prints of the nails in his hands and feet, that they might know that He really was the Christ who had been slain for the sins of the world. When they had all gone forth and witnessed for themselves, they cried, 'Hosanna! Blessed be the name of the Most

High God.' And they fell at His feet and worshiped Him."

"Oh, I'll bet they were happy," said Gertrude.

"Yes, they were very happy," said grandpa. "Jesus chose twelve disciples, among whom was Nephi, and gave them authority to baptize the people after He had again ascended to heaven. As He was about to leave them and go back to heaven, He saw many of them in tears, pleading for them to stay. So He told them to bring their sick and lame and blind and deaf, and He would heal them, as He had healed many at Jerusalem. The people did so, and when they were all healed they knelt and kissed the feet of Jesus. Then He told them to bring their little children. They were brought and seated on the ground about Him. He commanded the people to kneel down, and He knelt in their midst and prayed to God to bless them. Then He arose, and taking the little children, one by one, in His arms, He blessed them. When they were all again seated on the ground, Christ said to the people: 'Behold your little ones.' As they looked they saw the heavens open and angels descended, as if in the midst of fire, and encircled those children and ministered to them. And their little tongues were loosened and they spoke marvelous things."

"Oh, how lovely it must have been," said Dora.

"Yes, children, it was wonderful, wonderful," said grandpa. "Then Jesus took bread and wine and blessed it and gave it to the people, as He had done at the last supper in Jerusalem, before He was crucified. He told them that they should partake of that as a witness to their Heavenly Father that they would always remember Him, and were willing to keep His commandments. When He had finished talking to the people, He touched the

disciples one by one. Then a great cloud overshadowed Him and He ascended to heaven."

"Oh, grandpa, I think the Nephites had the best Christmas of all," said Dora.

"The Nephites thought so, too," said grandpa. "When they returned to their homes, the news of Christ's appearance was immediately spread throughout all the land. Messengers were sent to tell the people to be at the temple the following day, for Christ would again minister to them. Great was the multitude that gathered, and they all knelt together in that storm-ridden land, and thanked God for His blessings. Then they went to the water and were baptized as Jesus has commanded. As the last one came out of the water the Holy Ghost came upon them. They were encircled with fire from heaven and angels ministered to them. Then Jesus came down, and standing in their midst, taught them many things.

"From that time the disciples went about teaching the people the wonderful things Christ had taught. One day when they were praying Jesus came again and stood in their midst. After He had told them what they wanted to know, He asked each one what he desired most. All except three of them said they desired to go to heaven and dwell with Him when their mission on earth was completed. When Jesus asked the other three what they desired, they were afraid to speak. But Jesus said He knew their thoughts, for they desired the same thing that John, who was with Him at Jerusalem, desired of Him. He told them their desires should be granted and they should never taste of death, but should remain upon earth to do good until He should come again. Then, after touching each one of the three, Jesus departed."

"Is Jesus going to come again?" asked Dora.

"Yes, sometime He shall come again to reign forever upon the earth," answered grandpa. "Those of us who do His will and keep His commandments will see Him when He comes. But that is another story. Now we must find out what happened to those three whom Jesus said should never die. When Jesus left them the heavens were opened and they were caught up into heaven. There they saw and heard many wonderful things. And they were changed so that sickness or death could have no power over them. So wonderful was that change that when they were cast into prison by the unbelievers, the prison could not hold them. Sometimes they were thrown into pits, but through the power of God they were delivered. Three times they were cast into a furnace and received no harm, and twice they were thrown into a den of wild beasts, but they played with them as a child would play with a lamb, and were not hurt at all. So they went about teaching the Gospel until all the people were converted and united with the church of God.

In all their work they prospered. For two hundred years there was no wickedness in all the land. So we will leave them all very happy at the end of our Christmas journey."

"I think it is the very best visit we have had yet," declared Ned.

"Yes, it is so wonderful, and there are so many things to think about, I believe I will even dream about them," commented his sister.

THE NEPHITE CHRISTMAS
While in the Nephite Christmas
land,

What wonders we did see!
It wasn't just a Santa Claus
And loaded Christmas tree.
For there, the night that Christ was
born

In Bethlehem o'er the sea.
'Twas bright as day from night till
morn,

As bright as light can be.

How strange it seemed, the sun went
down

And there no darkness came.

Then in the morn it rose again,

The light seemed just the same.

All day and night and day again

'Twas one glad Christmas day.

We saw the wondrous Christ-child
star

That showed where Jesus lay.

But that's not all the things we saw.

Great terrors we saw, too,
But I can't tell you half of it

I shook so. Wouldn't you?

For there the night that Jesus died

'Twas darker than I'd seen.

We couldn't even make a light,

Or see a star to gleam.

And oh, the thunder and the storm!

Earthquakes and whirlwinds, too!

Some cities sunk, and some were
burned.

Those left were just a few.

We all were frightened lest the wind

Would blow us to the sea;

But oh, how good to us it seemed

When we were once more free!

When all the storm had passed
away,

And darkness turned to light,
'Twas then the Nephite Christmas
came—

'Twas wonderful and bright.

Our Christ who died on Calvary,

Had risen from the dead,

And came to them from heaven
above,

Bright glory 'round Him shed.

My grandpa says that Jesus dear

will come again some day,

To dwell with us and be our king;

And here forever stay.

And then we all shall see His face,

As Nephites did of old.

Of all the stories grandpa knows,

This is the sweetest told.

(To be Continued)

"Fluff"

By Venice Farnsworth Anderson

CHAPTER III

FLUFF HAS A WONDERFUL SURPRISE

By the time the warm spring days had come, Fluff was a full grown, handsome cat. She had a special rough post in the back lot where she sharpened her claws. She practiced jumping to all sorts of high places, but she still was a coward. She would not fight. As soon as she saw a dog coming, she would leap onto the high windowsill above the porch. From here she would watch the dog eating her nice food. The dogs all seemed to think that Fluff had no right to touch the food that was put out for her. They would bark and snarl at her and kept carrying off the basin that her food was put in.

Sometimes a dog would jump at Fluff while she was sitting on the windowsill. Then her eyes would glow angrily and she would put out her paw with all its sharp claws showing. But she seemed to be afraid to jump at the dog.

One morning when Vera came out to feed Fluff, she was nowhere to be seen. Vera cried and cried. She was afraid the dogs had killed her pet. She had to go to school without finding Fluff. Right after school Vera rushed home. To her joy, she found Fluff at the back door. But Fluff did not look well. She seemed very thin and weak. Vera brought out a big bowl of milk and Fluff drank it hurriedly. Then, not staying a minute to play with Vera, she ran back to the garage and leaped feebly through the window.

For several days Fluff acted queerly. Vera began to fear that her kitten was very sick. Finally Vera persuaded her mother to open the heavy door so that they could see why Fluff was staying in the garage so long.

And what do you think Vera saw in the far corner of the half darkened

garage! There, on a soft, old rug lay Fluff with three darling, baby kittens. One was all dark grey, one was striped grey and white, and one was almost like Fluff, only that it had more white on it.

Fluff was the proudest mother in the world and Vera was the most delighted little girl. She named the dark grey kitten, "Blacky," the striped one, "Tiger," and the little grey and white one, "Snowdrop."

Fluff was very pleased to show her kittens. She whisked back and forth, waving her tail proudly over her back. But she was worried about having the door open. She kept looking out and watching for fear a dog might come. Vera and her mother noticed this and so they soon went out. They shut the door tightly and left Fluff to nurse her babies in peace.

Soon a bright, warm day came. The kittens were several weeks old and had their little eyes wide open. Vera thought it would do them good to get out into the sunshine. So she brought a little girl friend to help take care of them. Very gently they lifted the kittens and put them out on the warm grass.

Fluff was delighted and began at once to bathe her babies with her tongue. But suddenly all the fun was spoiled! A great, black dog came trotting into the lot. Vera screamed and ran to pick up Tiger who had strayed too far away on his tiny, wabbling legs.

But what about Fluff who had always jumped away as soon as a dog came near? Her babies had made her a different cat. She was no longer a coward. Instead of saving herself by leaping into the nearby tree, she stood perfectly still, trying to guard her kittens. She did her best to cover them all up with her own body. Her eyes glowed fiercely and her strong legs stood ready to leap at the dog if he came an inch nearer. The dog seemed to know that he had not better come any farther. He stood with one paw

in the air for a minute or two and then deciding that he had better not meddle just then, he ran out of the lot.

Fluff realized that she must get her kittens into a safer place as quickly as possible. So with her strong teeth she grasped Snowdrop gently by the back of the neck. Snowdrop curled into a little ball and hung quietly from her mother's mouth. Fluff walked straight toward the garage. A few feet from the door she stopped and crouched for a moment. Then, gathering her legs quickly under her, she sprang for the window at the top of the door. It was more than five feet from the ground but Fluff made it and carried Snowdrop safely with her.

Soon Fluff appeared again and was going to take Blacky. But Vera saved her the trouble. The little girl knew what Fluff wanted so she opened the door and put the other two kittens back in their warm bed beside Snowdrop. Then she shoved the door shut, leaving just a crack open wide enough for the little kittens to slip through if Fluff wanted them to, but not wide enough to let any other animal in.

CHAPTER IV

TIGER HAS AN ADVENTURE

Fluff soon learned that she could not look after her children all the time and that she would have to train them to take care of themselves. To Fluff's sorrow, several little boys who lived near had learned about the kittens and loved to come to play with them. Fluff did not mind having Vera play with the baby kittens but the boys were too rough. So Fluff worked out a clever plan.

In the corner of the garage was an old tin trunk, pushed back almost to the wall. Fluff taught her kittens to run in here whenever any one came near the garage. Vera and Fluff were the only ones that knew about this hiding place. It kept the little kittens safe from harm until they were quite large, because the trunk looked to be so close

to the wall that nothing could get back of it. The small boys did not even think to look back there for the kittens.

By early summer Tiger, Blacky and Snowdrop were strong enough to stay out in the lot and learn to be real clever cats. Fluff spent hours teaching them how to sharpen their claws and to climb trees. But the first thing that she taught them was that they must always run and hide as soon as a dog came in sight.

At first the kittens did not like to learn to climb. They were so afraid that they would fall that they would go only a few inches up the apricot tree trunk. Soon, however, they got over being frightened and would climb up a foot or two, clinging on tight with their sharp claws. Then they went on to the lower branches. Here they were safe from all except the biggest dogs.

Fluff had little trouble teaching Snowdrop and Blacky to be careful, but Tiger was different. From the very start he was a naughty kitten. He would not stay where his mother told him to. He was always trying to wander off, even when his legs were so wobbly that he could hardly walk.

Fluff was dreadfully worried about him. She was almost sure a dog would get him before he learned to protect himself. Instead of sharpening his claws and trying to climb the tree, he would go wandering off poking round the garbage can or trying to squeeze under the fence into the next lot.

One night something did happen. Fluff came back from a short walk round the neighborhood just in time to see a fierce Airedale pup rush out the back gate. This dog had always been Fluff's worst enemy. He had stolen her food and barked at her all spring. She was terribly worried.

She rushed to the garage and leaped through the door to see if her kittens were all right. Snowdrop and Blacky, their little sides trembling with fear, were crouched behind the trunk. Tiger was not there. Fluff looked in every corner for him. Then she leaped

through the door again into the lot. She rushed from one to another meowing softly, calling, "Tiger, Tiger."—But he did not answer.

She was just going to go back to her two other children to see if they knew what had become of Tiger, when she heard a tiny voice. It came from under a corner of the garage where there was a little hollow. Fluff hurried over.

There was Tiger's terrified little head sticking out just a wee bit. Fluff got him out of the hole and rushed him back into the garage. Then he had to tell his mother and his little brother and sister what a foolish kitten he had been. He had slipped out through the crack in the door just as soon as Fluff had left. He wanted to frisk round the lot in the moonlight. For a while he had had a wonderful time, playing with the twigs and jumping over the tall grass—and then that terrible pup had come tearing through the gate.

Tiger had barely had time to slip under the garage before the Airedale got there. And he could not get very far under because the hole was so small. No matter how hard he tried to squeeze back, he could still feel the dog's hot breath as the Airedale tried to dig him out. Poor Tiger had thought the dog would never stop barking and pawing at the ground. He was mighty glad to go back with his mother and be a good kitten for the rest of the night.

A few days later, two dear little girls who had been over often to play with the kittens, walked into the lot carrying pretty baskets on their arms. They had each come to borrow one of Fluff's kittens. Fluff felt rather sorry to have her babies go away from her but she knew that she could not take care of them much longer anyway. She could tell that these little girls would be good to the kittens because they handled them so gently.

The blue eyed girl took Tiger and the brown eyed girl took Blacky. Fluff watched the little girls as they walked out of the lot with the kittens curled

snugly in the baskets. She was glad her babies were going to such nice homes. She knew they were not going very far and that she could see them often when they grew up.

(To be Continued)

The Broken Window

By Glen Perrins

Crash!—A rock smashed its way through a large pane of glass in the vacant house.

"Whee-ee," shouted Jimmy. He was having great sport.

The tinkling of falling glass had a fascination for Jimmy—the temptation was one that was hard to resist and he had weakened on more than one occasion to breaking a glass. That is, he did before he was "cured."

Today the lure of crashing windows does not appeal to Jimmy.

His cure occurred just a week before his mother's birthday, a time of year when Jimmy saved all his nickels and dimes for her "present."

"I'm going to buy you the best gift on your birthday," Jimmy promised his mother.

He had been working industriously for the neighbors after school hours, earning what money he could before her birthday arrived.

"One whole dollar and a quarter," he said, half aloud one morning as he counted his change. "Guess I'll have enough to buy her something awfully nice—a pair of gloves and a bottle of perfume, I guess."

And he would have had enough money, too, but for one thing—

It was her birthday and happy in the thought that he had enough money saved for her "present," Jimmy walked along toward town, kicking at the stones in his path.

He had not gone far, however, when he came upon the vacant home of a neighbor. The house had been empty for some time and weeds had grown up in the front yard.

"Nobody has lived here for a long time," thought Jimmy. "It sure is falling to pieces—everything's broken except the windows—."

Jimmy paused. The large bay window of the parlor was still intact.

What a temptation, for Jimmy.

A rock was at his feet, and before he knew it, Jimmy hurled the stone with delight.

Crash!

The window tinkled, the broken glass smashing to the floor, inside the vacant house.

Half sorry, Jimmy stood there, gazing at the broken window. The thrill was gone and he was half ashamed at having broken such a large glass—it was the biggest window he had ever thrown a stone through.

As Jimmy stood there, half ready to run, he felt a heavy hand laid upon his shoulder, and turning, he beheld the angry neighbor, owner of the house.

"Young man," blustered the neighbor, "do you know that windows cost money?"

"Y-y-yes sir," said Jimmy.

"Well, I'm going to teach you a lesson. You'll have to pay me for breaking the window, or I'll call the police."

"Oh," cried Jimmy, "don't—don't call the police. I'll pay you. Here's a dollar and a half."

And he held out his perspiring palm containing the money. It was in small change.

"The window will cost at least five dollars," said the neighbor. "This isn't half enough."

"It's all I've got, sir," said Jimmy.

"But I'll work for you and earn the rest."

"Well," replied the neighbor, his anger dying down, "perhaps you can earn the rest of the money. The weeds around this house are something awful. If you pull them all

out, we'll call it square. But mind you get them all out!"

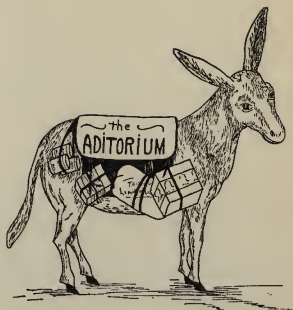
Jimmy worked hard all afternoon. It was sundown before he had finished his task.

Wearily and with his back aching, he turned his footsteps toward home.

It was his mother's birthday and he had nothing for her. His hands held nothing but blisters.

Arriving home Jimmy sobbed his story to his mother. "And, and I can't buy you a thing, Mommy," he said. "I'm so sorry. I've learned my lesson. I'll never break another window on purpose."

And to this day, Jimmy has never done so. He is "cured." Disappointing his mother on her birthday hurt Jimmy worse than any whipping he could have received.



"Don't sprinkle bran on SHREDDED WHEAT"

Because it is with bran replete.

"A pound of Food in every package"

To keep you well and make you lack age

"If in the oven you will heat,"

The crisp comes back to SHREDDED WHEAT.

"Use other side for grocery list"

And see that 12-Ounce Package is not missed.

When you are zipping along on your coaster, do you ever think how fast you are going? When mother is sweeping the floors and washing the dishes, do you ever notice how fast she is moving?

When father comes home from work does it dawn upon you that he is always in a hurry? There is hardly time to eat comfortably because there is another job waiting and every one must hurry.

Speed!—the chief thing of modern life and some people call it the curse. But every one has it—rush, rush, rush!

207 miles an hour—officially, too,—the fastest that man has ever traveled on land! A record established only a month ago—yet soon a super-auto will hurtle along adding even more miles to that record. What can we do to keep ourselves equal to this modern life?

Science, which brought about all these changes, also tells us how to "keep up." Eat wisely. Know what's in your food and how it affects your body. Science has analyzed foods, and discovered certain elements to be bone and muscle builders, others to repair waste tissue—still others to furnish heat and energy. It calls them carbohydrates, proteins, vitamins, and mineral salts. Proper balancing of these elements, Science tells us, is one way to secure good health.

Good news to the housewife? Yes and no. Good in that it helps her to better the health of her husband and children—not so good because of the increased work and responsibility it puts upon her. It means she must be certain just what is in each dish put upon the table. Eventually, this worry over food becomes so tiring, that a dietitian would be a godsend.

Especially for breakfasts, light lunches and between-meal snacks, wouldn't it be a relief to have a dietitian's O. K., with no worry and no cost, on meals served at these times?

Certainly—and it can be easily done. Consult Nature—the first of all dietetic

experts—and the best. She'll advise whole wheat.

Whole wheat—the simplest of all foods, and the most valuable. It contains all the elements a normal body needs for healthy growth—each in the correct proportion. So, when you eat whole wheat, you are letting Nature be your dietitian—letting her balance your diet.

Whole wheat is perhaps most appetizing and easily digestible, when steam cooked, shredded, formed into biscuits and toasted crisp and brown. This is the original Shredded Wheat biscuit, with all the carbohydrates, vitamins, protein and mineral salts of the wheat grain unimpaired.

Further, it is economical and easily served. Each package contains 12 large biscuits, 12 full ounces of health-building food.

And it is so easy to serve—simply add milk or cream. What could be more convenient?

Served with fresh fruits it's just the dish to tempt a summer appetite. Luscious red strawberries tumbling over crisp biscuits floating in rich milk, the whole whitened with sugar. Fairly makes your mouth water, doesn't it? Shredded Wheat is equally delightful with peaches, berries, or other fruits in season.

Wouldn't it ease your mind to be sure you were giving your family food that was best for them? And wouldn't you like to avoid worry and bother? Then serve Shredded Wheat. Call your grocer and say, "1 package of Shredded Wheat—the original." Give it to your husband and children tomorrow morning. They'll like it and want more. You'll have the satisfaction of serving a dish that is appreciated, and you'll know your family is getting one of the best health foods.

A Little Rent

There was the tiniest little rent in the hem of Emily's skirt. Such a wee thing didn't matter, she thought; she wouldn't stop to fix it then. But, going down the stairs, she caught her heel in it, fell and sprained her ankle. Such a small thing to cause weeks of suffering!

The little things are often attended with gravest consequences. A display of temper or being late at some important moment sometimes costs a girl her position. A word of kindness to a lonely one discovers to us a kindred friend. A bit of work well done puts us on the way to something better. The little temptation resisted gives us a foundation stone on which to stand. Little things make or mar. Let us keep close to the loving Father, who marked the violet and taught the birdling to plan its nest. Let us not forget that He is interested in all the little things that make up life for us.—Exchange.



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Circus Cured

When I was but a mere child of twelve years a revival meeting came to town. Having never heard the word "revival" and seeing the large tent, I thought it must be a first class circus. At noon I begged mother to let me go and see what it was, but as all mothers do, she decided that school was a better place for me and told me to go.

As I had to pass the tent going to school, I decided to disobey mother and do the tomboy trick. I ran around to the back of the tent and lifted up the flap. As I entered, for the first time in my life I learned the meaning of that word, for the preacher was just saying:

"And the heathen did lift up the tent flap and enter—"

There his sentence was brought to an abrupt close, for the entire audience was in an uproar at the sight of me. Lastly the preacher saw me and caught the joke. I stood there only long enough to collect my scattered thoughts and then that heathen did lift up the tent flap and retreat.

Then and there I learned the meaning of the never-to-be-forgotten word "revival."

Age 15.

Anelda Olsen,
Ashton, Idaho.

"Becuz"

Sometimes when mama says to me,
"Do this or that," and I
Am playing with my little dolls,
I stop and say "oh why?"

Then just as sure as sure can be,,
The next thing mama does,
Is look at me quite horrified,
'An' simply say, "Becuz."

"Becuz" may mean "It's going to rain."
Or, "I want you to go,"
And lots and lots of times I've found,
It means just, "I say no."

I said it once when I was tired,

And ever since that day,
"Becuz" is one word that I'm sure
I'd rather mama'd say.

Age 15.

Nancy Aaron,
Gilmer, Texas,
Route 2, Box 150.

A Bird Story

One spring morning my brother said there was a bird's nest on our grape vine. So our family went out and saw it. Once there were four eggs in the nest. The mother robin stayed on the nest a long time. One morning what do you think we saw? We saw four baby robins in the nest. The father robin fed the little robins and in a few weeks they were taught to fly. One day our daddy was out looking at the baby robins. He saw one on a limb and caught it and showed it to us. He said that the mother and father robin nearly came picking his eyes. We were all happy we had seen the robins.

Age 8. Virginia Booth,
Provo, Utah.

Vacation Time

Fred and John were ready for their camping trip. After saying goodbye to Mother and Father they carried their provisions down to the pier, where a beautiful canoe awaited to take them to their destination.

Fred and John, as they sped swiftly over the tossing waves, noticed the beautiful scenery where Mother Nature had given a blending touch to the trees and shrubs along the river bank. The green grass covered the ground and the blue sky shone protectingly above them.

About two miles farther down the river lies an ideal spot to camp, and here the brothers decided to have their lunch. Fred brought the wood while Johnnie cooked the meal. They had dinner under a beautiful tree all covered with blossoms. The meal consisted of bacon, ham and eggs, hot chocolate, bread and butter, and a spicy dessert which Mother had slipped into the grub box as a surprise. The boys ate ravenously of the good food.

When the food was put away and the fire extinguished the boys decided to fix camp for the night. After the tent had been pitched and the bed made, two tired little boys laid down to slumber. John, before going to dreamland, turned to Fred and said, "At last we've been camping."

Age 12

Ruth Birk,
American Fork, Utah.

Ramona's Plot

Ramona was a little Indian girl who lived in New Mexico. Her father was chief of the Wakiki Indians, his name was Washiki.

One day a little white girl came to play with Ramona. She had some very pretty little white beads. Ramona had never wished to own anything so badly as these beads. When Marie had gone (that was the girl's name), Ramona planned a way to get these beads. This was it: Marie had promised to come again the next day and Ramona thought she would be sure to bring her beads and she would get Marie to let her take them and then run away and hide until Marie had gone.

Tomorrow came at last and all happened as Ramona had planned. Marie went away very sorrowfully thinking something had happened, which was true. In her heart Ramona knew she was not doing right, and in her running away from Marie she stumbled and fell and broke her leg. Marie had to pass that way on her way home and found Ramona in very much pain. She managed to drag her back to the Chief's tent, where Ramona told her story and gave her back the beads. She was indeed very sorry for stealing and she let this teach her a lesson and she never stole anything again.

Age 12.

Martha Green,
Hyrum, Utah.

War Paint—Then and Now

With the discovery of North and South America Nomadic tribes of Indians were also discovered roaming over the territory of these two continents.

When preparing for war with some other tribe they would bedeck their heads with the wild fowl of the air. They did not wear any too many clothes on their war trips.

Their faces would be so smeared with "War Paint" that the face God gave them would not be visible to the human eye.

The Indians after the war was over would wash the paint from their faces. But the Flapper, who is taking the place of the Indian, as far as "War Paint" and scant clothing are concerned, never washes her "War Paint" off for fear some one will see the face God gave her.

If the Indians were savage, without chances for education, what is the Flapper with all the advantages of education and culture?

Age 14.

Lucy Decker,
Mancos, Colorado.

My Final Wish

When you are far away from me,
Maybe across the wide, blue sea—
Just think of the good old times
we've had,

Gathering the flowers to cheer the
sad;

Climbing the hillsides high and
steep;

Plucking the flowers fair and
sweet;

Having parties and banquets, too,
Inviting more than a stingy few.

Now, my friends, let us hope and
pray

We'll be together till the final day,
Always continuing our love and
cheer

Throughout the world as long as
we're here.

Age 14

Emily Kimber,
Grouse Creek, Utah.

Bryce Canyon

My home is only three short miles
From God's wonderland,
Bryce Canyon, Temple of the Gods,
Made from glittering sand.
Perhaps no other place on earth
Could compare with Bryce;
In all my travels round about,
I've seen no place so nice,
Many times my lunch I've taken,
And wandered everywhere
In the depths of that lovely canyon
With all its scenes so fair.
I know God's Spirit hovers,
Over that place so fine,
It makes me think of the work He's
done

And thrills this heart of mine.
Perhaps it's taken centuries
To carve these scenes so rare,
And bring about the colors
Of that bright land so fair.
How thankful I am that He has
Made this spot for all to see;
I'm thankful for the other things
That He has given me.

Age 12

Marilla Riding,
Tropic, Utah.

A Distressful Moment

Oh, my head is growing dizzy
And my stomach's growing sick,
For I hear my daddy comin',
And he's comin' with a stick,
For I would not pick up rubbish
When I wanted to go play,
So I know there'll be a rappin'
On my pantaloons today.

Age 13

Miss Daisy Whitney,
Ridgedale, Idaho.

Get it Today

The Juvenile will keep you awake,
The Juvenile is the one you should take.
If you do not take it
Get it today,
For it makes you intelligent, happy and
gay.

Age 15.

Lucille Jessop,
Box 25, Millville, Utah.

The World's Wonders

I see the Father every day,
In flowers, birds, and bees;
And in the summer's sunlit skies,
And all the leafy trees.

I see Him in the sparkling brook,
In every field of grain,
And even in the poor, bare weed,
And in the silver rain.

I see Him in the mountains grand,
And in the pure white snow,

I see Him in the meadows green,
Where sweet white daisies grow.

All of these worldly wonders,
A sweet, sweet story tells,
Of the Father good and merciful,
Who up in Heaven dwells.

Age 12. Katherine Fernelius,
R. F. D. No. 4, Ogden, Utah.

My Shepherd Dog

One day while I was practicing on
the piano my shepherd dog came in.

He took hold of my dress and pulled
and pulled till I got up. Then he led
me outside.

We had a big ditch running down
by our house and he led me over by it.
I got there just in time to see our one-
year-old baby fall in the ditch. My dog
jumped in after her and brought her
out. The baby thought it was great
fun. She would have drowned if we
had not had my shepherd dog.

Age 11.

Vera Schwab,
Eden, Idaho.

My Kitty

I have a little kitty,
Her name is Geraldine,
She loves to play in the meadow
Where the grass is fresh and green.
Where the clover is thick,
And she can't be seen.

Age 7.

Beth Lillywhite,
R. F. D., No. 1,
Mesa, Arizona.

Stick to Your Job

And so you think it is good enough—
The work half finished and crude and rough—
And you toss it aside as away you go!
But some one must finish that work, you know.

Just what is "good enough," may I ask?
Is it just to be used with some hated task?
Is anything "good enough" for you,
Or must it be good and right and true?

For "good enough" means perhaps a slight
Of something that ought to be just right;
And work will never abide the test,
Unless you have done your level best.

So, if you say it is good enough—
The work unfinished and crude and rough—
Then you and I can never agree,
For a "good-enough" boy is no boy for me!

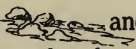
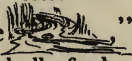
—*Boy's Weekly.*

The Merry Little Arig

and his Good Time.



Chapter VIII







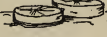



BUBBLE, bubble, went the river
over the  and round a great
curve like the letter S. "When I
get round the ,




"I shall find my Good
Time!" So round the S he went




and there was a  and in front of the





a  and in the  heaps of





waiting to be ground and put into 
to make  and two  to grind the

and a great  to turn the , and by
the  was a miller  with a  as


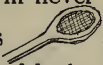
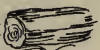





















long as your . "Oho, Mr. Miller, and why is
your  so long?" cried the . "Because,"

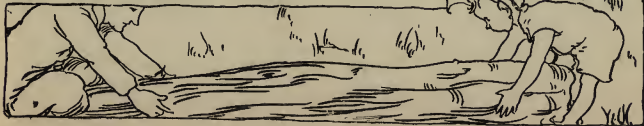
said the , "the river is stopped up and the
 won't flow and the  won't turn

and the  won't grind and the  won't
be made into  to make  to feed the

, and all the  will go hungry from
the smallest  to the King's  and

I shall be turned out of the  and have to beg
from  to  for me and my children!"

"Well, well, this will never do!" said the  and he threw down his  and away he went to the river and lo and behold, there was a great  stuck fast. "Oho, Mr. , "cried the , "you take hold of one end of the  with both  and I will take hold of the other with both  and one, two, we'll see what we can do!" Then one, two, they pulled, and pop, the  came out and rolled away among the  on the shore. And the water began to flow and the  began to turn and the  began to laugh and the  began to grind the  to be made into flour to make  to feed all the  from the smallest  to the King's . "I thank you!" cried the . "Don't mention it!" said the . "May you stay in the  with your  and be happy all the rest of your life!" And he threw his  over his shoulder, tossed his Green  high in air and singing ha, ha, away he went to find his Good Time.





Quick Work

Lady: "Is this fresh milk?"
Milkman: "Arf an hour ago, madam, it was grass."

The Wrong Number

Visitor: "How does the land lie out this way?"

Native: "It ain't the land that lies; it's the real estate agents."

Plenty, Plenty!

Friend: "That wasn't a big account of your daughter's wedding in the papers this morning."

Parent (sadly): "No—the big account was sent to me."

Two Extremes

Customer: "I've brought that last pair of trousers that have been reseated. You know, I sit a lot."

Tailor: "Yes, and I hope you've brought the bill to be receipted, too. You know I've stood a lot."

Preparation

"What's Helen doing?"

"Making a shrimp salad."

"I didn't know we had any shrimps in the house."

"We haven't, but there is one coming to call on her this evening."

We Also Know What it is

Dick (looking up from his newspaper): "I say, John, what is the Order of the Bath?"

John: "Well, as I have experienced it, it's first the water's too hot; then it's too cold; then you're short of a towel; then you step on the soap, and, finally, the telephone rings."

Of One Mind

Bachelor (dreamily): "Sometimes I yearn for the peace and comfort of married life."

Married Friend (wistfully): "I always do."—Judge.

Knew His Radio

Teacher: "You'll have to stay in after school and work on your geography lesson. You didn't locate a single one of the cities."

Willie: "I can't locate them, but I know how to tune in on the whole lot."

A Difference

"There are two sides to every question," proclaimed the sage.

"Yes," said the fool, "and there are two sides to a sheet of fly paper, but it makes a big difference to the fly which side he chooses."

Stung!

Junior partner (to pretty stenographer): "Are you doing anything Sunday evening, Miss Dale?"

Stenographer (hopefully): "No not a thing."

"Then try to be at the office earlier on Monday morning, will you?"

Getting Acquainted

"Mr. Snodgrass is altogether too liberal."

"How so?"

"The last time he was at my house I told him to make himself thoroughly at home, and in less than five minutes he had quarreled with my wife, kicked the cat out of doors, discharged the cook, spanked the baby and told me I was a fool."

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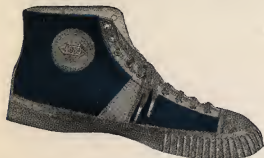


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